

# DOMESTIC MISSIONS

OF

## The Protestant Episcopal Church.

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### COMMUNICATIONS.

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#### SEEKING AND COMPELLING.

“The son of Man is come to *seek* and to save that which was lost,” and surely the Church, His bride, will bring very little honor on her Lord and Master until she seeks men everywhere, and proffers salvation for their individual acceptance as tenderly as it was offered to Zaccheus.

“Go out quickly into the streets and lanes of the city,” and “go out into the highways and hedges, and *compel* them to come in, that my house may be filled.” It is plain that this positive command should be universally and constantly obeyed, yet it is equally obvious that the Christian Church is neither diligently seeking the lost nor compelling the indifferent to come in, although she claims to be the duly commissioned and organized army of Christ. In dictionaries the term “obsolete” is affixed to words not in use; but the Church will hardly consent so to describe the words “seek” and “compel,” although they have for a long season been practically obsolete.

The Apostles were enjoined to become fishers of men, but they did not understand their Master as directing them merely to spread stationary nets and to trust in special Divine interposition in their behalf; no, they successfully *sought* men, and *compelled* them to come in by the constraining power of Divine love. The Church is diligently dragging a net, but it is in shallow water where minnows swim; and it is lamentably true that, owing to inappropriate treatment, a very large proportion of these little ones break the meshes and escape before they are full grown. How can the Church be awakened to the alarming fact that the lads and men of the most numerous classes are still increasing in profanity, intemperance, and alienation from the Church, although Infant Baptism has been practised for more than eighteen hundred years, and the Sunday-school system has been in active operation for half a century?

“The children of this world are in their generation wiser than the children of

light;" therefore, with the politician, seeking and compelling are not likely to become obsolete terms; no political party being content to rest in the Divine authority of a republic, or in their interpretation of the Constitution. Christians, by their supineness in the Church and by their activity in politics, are either practically admitting the superior importance of the ballot-box, or trusting that in spiritual things God has dispensed with human instrumentalities.

Increasingly earnest prayers are going up from anxious and broken-hearted wives and mothers for their profane and intemperate husbands and sons, therefore God has stirred up some of the "Deborahs" to plan and execute a series of successful flank movements, by which the houses of working people were opened, and hundreds of lads, of men, and of women, who were living either in moral indifference to religion or in open sin, have been brought into Mothers' Meetings or Bible-classes, and through these Divine agencies into full communion with Christ in His Church. This movement has not been confined to any special locality, or any particular nationality; but it has demonstrated the most hopeful fact that the gentle, prayerful love-knock opens both the door and heart of our working people to those who unobtrusively seek their spiritual welfare.

So large a proportion of those thus approached have been induced to cast in their lot with God's people, that the Church may put on her beautiful garments whenever she can stir up intelligent Christians to manifest even a small portion of the zeal and perseverance that politicians are invariably displaying.

CHRYSOSTOM thus interprets Hebrews x. 24: "Let us consider the example one of another that we may be provoked to zeal and good works;" and surely the following record of prayerful, persistent zeal on the part of a delegate woman, who is also engaged in other Christian work and burdened with household cares, should incite others to zeal and similar good works. This lady did not give heed to the criminal suggestion that the Church should wait until moral influences are exerted by legal enactments, or by philanthropic action; for she believes in the omnipotence of Christ's love when it is brought to bear directly on the individual heart. Surely if the prevalence and increase of flagrant open sin does not stir up the Church to "seek and compel," genteel morality will be much less likely to influence her action, or to prepare sinners to realize their need of the great salvation.

Of the twenty-five young men who are reported by their teacher as having become Communicants, most of them had to pass through a fiery ordeal, in breaking away from their boon companions; and several of them were further hindered by the intemperance and profanity of their fathers.

H.

DEAR SIR: Four years ago I became interested in the working-class of young men. My lot being cast in a manufacturing town, I had every opportunity for seeing, without the trouble of seeking, how much these youths were forgotten and neglected by the Church. Our Sunday-school was full, numbering hundreds, from the lisping child up to that age when boys imagine they are men. Some effort had been made by



a few faithful teachers to hold the lads, and one lady had succeeded in interesting several who had strayed from the school, by inviting them to her house in company with her Sunday-school class of boys. Two gentlemen had a small number in their Bible classes, but one of these having entered the army, his scholars soon scattered. A few accompanied him to the field, and the others joined the crowds that feed upon husks, and waste their strength in the path of evil.

Illness had compelled me to give up a class of girls I had been teaching, and with returning strength my thoughts turned constantly to the young men I passed at every corner, at every engine-house, and at every tavern. I thought if my Saviour and theirs was here in the flesh, He would in some way call these from their haunts of pleasure and of sin to listen to Him while He taught them the way of life. It was "the *poor* who had the gospel preached unto them," and the *multitude* that He fed with loaves and fishes. "I came to seek and save the lost," were the words of our Master, and they who hold the Lamp of Life in their hands, like the priest of old, pass by on the other side. To these poor sons of toil my heart went out, and I could not but feel that, though they are hard and rough, we should not withhold from them the voice of kindness and sympathy, nor the controlling influence of cultivation and refinement. But what was to be done for them? I spoke to one who I thought would guide and lend me counsel. He replied to my earnest appeal, "They have the Church; they know where to hear the gospel; they are within sound of the bell; they *need* not be neglected." I turned to another, whose whole life is given to the work of extending the Church. By him I was induced to procure the names and residences of a few to visit, and persuade them to meet me on a Sunday, and thus form a Bible-class.

Upon this plan I commenced. I made a few visits and obtained from five very rough fellows (judging from outside appearances) the promise to meet me on the following Sunday. One assured me I would have my hands full, and that I would soon be glad to get rid of them; he also told me he drank, swore, fought, spent many evenings in low taverns, went to dances, and occupied his leisure hours in summer robbing the neighboring places of fruit, &c. His friend (whom we met in the street) looked full of mischief, and in a droll manner told me I might "count" upon him. Because of its strangeness I found it exceedingly hard to speak with them; following them to their homes in my endeavors to win their confidence and esteem, I scarcely knew what to say to them. But He who has promised light and guidance in answer to prayer, took me step by step that day, and directed my feeble efforts in commencing and organizing a work I felt sure should be done.

Sunday came, and true to their promise they met me; one in his pea-jacket, with neither collar or necktie, as though he would convince me that the character he had drawn of himself was true. I met them with great timidity, and think I should almost have failed and drawn back had it not been for the support extended me by the Superintendent, who came into the room and welcomed the boys, made a few remarks, and so quieted the nervous excitement under which I labored. I looked at the unstable elements before me, and knew they must be dealt with carefully.

I determined to avoid anything like a regular Bible lesson to commence with, because I feared that were I to make it tiresome or "pious," as they laughingly called solemn teaching, perhaps my first Sunday would be my last with them. I therefore took my chair away from the table (they had collected in a distant corner) and sat down just before them and talked pleasantly, drawing them on to remark upon the lives of sailors—a subject I thought would be likely to interest such fellows.

I then told them a story called "Stand by the Ship," which gave the history of a sailor who had been faithful at his post amidst all the dangers attending that life; faithful to his officers, and faithful to good principles early taught him. I applied it to our newly formed class, and asked them, like that boy, to stand by *their* ship. They were very quiet, attentive, and evidently interested, and one remarked on leaving, "that he thought they had had quite a good time, and he guessed he'd try it again."

As one week passed away to give place to another, I found it anything but joyful to work for these boys. It was a corner in the Lord's vineyard which required no ordinary tilling; hard and stony ground, soil which must be turned over many times before the seed would take root. The warmest of the sun's rays, with the early and later rain, would be required to make it spring up and bear fruit. Some Sundays they would come from drinking houses more than half intoxicated, requiring considerable firmness, with kindness, to control them. I am aware many would say, that in such a state, the Bible class was no place for them; and so I often felt, yet I hid their faults and misdemeanors from every eye. I desired to see the power of truth in just such hearts, the influence of the Spirit in such lives, and every day I became more and more interested in them. Their uncouth appearance and bad habits were in a measure lost to my sight in the one ever-present thought and earnest desire to do them good—to be the means, with God's blessing, of leading them to the Saviour. The first year was hard work. Even to this day I look back to it as a dark, troublous time, through which I should dread again to pass. Every Sunday I went to my class in fear and trembling, lest my boys should have done some thing to turn the voice of the Church against them. But few felt any interest in them, or sympathised with me in my anxiety about them. They were denounced by members of the Church as a nuisance, and many would have aided in shutting them up in the station-house. I neither listened to or noticed the opinions of any, but worked on, one week encouraged, the next thoroughly disheartened.

On one occasion I found my class-room almost deserted (the number then attending being fifteen) because a teacher had ordered them away for talking and laughing near his class-room, telling them "the street was the best place for such as they." I had hard work to get them back. One fellow, who had been softened more by my influence over him than the rest, remarked, "If we are only fit for the street and to go to the devil, why let us go." I plead with them, and at last, with tears and entreaties, prevailed upon them to return. It was sorrow upon sorrow to think of losing them after having gone through so much for them. I had then had them under my care some months, had gained their confidence and affection, and the Holy Spirit had begun His great work in the souls of seven or eight. Some had cast themselves at the feet of Jesus; others were struggling against the tide of evil which rolled in upon them with almost resistless force. It seemed to me impossible for them to do otherwise than go headlong down to destruction. What was to prevent them? When I regarded their few opportunities, their wretched home-training, their fearful surroundings in the street, (their only place for recreation, and a place where the devil met them at every step, both cloven-footed and clothed as an angel of light to attract and decoy,) and when I saw Christians satisfied with building the temple, ringing the bell, and preaching from the pulpit to those who would come and listen, I was sure the Devil was in advance of us and had things pretty much his own way, placing a fearful responsibility upon the Church, and a great account to settle at the door of every individual Christian.



The untutored and uncultivated masses are not to be attracted by the eloquence of the pulpit, nor in this land of freedom where liberty has her full sway, are the young men to be forced into submission by mere authority.

The tenderer emotions of the human heart exist with these rough boys as well as with those of different positions and greater advantages. The gentler feelings in them are *not* dead, only sleeping; waiting to be aroused by some kind voice and sympathetic heart—one which yearns for their good and prays for their salvation.

I had taught my class but six weeks when one of these boys, aged eighteen, one of the roughest, came to my house, anxious about his soul. Passionate, energetic, affectionate, but wayward and entirely undisciplined, he was filled with apprehension, yet touched by the thought of Christ's love for him. He said, "I cannot get that love out of my mind when I see you, when I hear the church bell, or feel in my hands the prayer book which you gave me. A troubled feeling comes over me. I prayed this afternoon and read something in a religious paper, and then determined to come to you and see what I should do." I was almost too much delighted to scrutinize the true nature of the impression that had been made upon him. The son of a drunkard, the lad was a blasphemer, drank considerably, and his moral tone had been lowered by reading immoral literature. Notwithstanding this knowledge, repulsive as it was, I thought of nothing but what was to be done to turn him from the error of his ways. I knelt with him to ask our Father, who giveth liberally and upbraideth not, to give him power to resist temptation and sin, to lead him to the fountain which cleanseth even from *crimson* sins. He promised, with trembling lips, to keep away from places of temptation.

Being inexperienced, I was sanguine about the result, and felt assured he was on the road to the truth as it is in Jesus. Very soon I learned from sad experience that such promises and good intentions very, very often come to nothing. Not very long after this boy had appeared so deeply impressed, I found him in the street one evening—*drunk*, in company with one or two others. I forgot everything in my anxiety for that soul so lately breathed upon by the Divine Spirit. I took his arm, saying, "I am alone; come home with me." He scarce knew me. I held him firmly, and in decided tone told him who I was, and almost compelled him to go with me. Seeing another boy whom I knew, I beckoned him to go with me: he took F.'s arm, and I walked the other side until we reached my home. I did not stop to consider what any one would think or say, or what to do with him. I only remembered that God had said to him, "Son, give me thy heart;" and that that poor weak heart was a little while ago deeply moved by a Heavenly Father's love, and I must snatch him from the power of the evil one.

Until three o'clock in the morning he lay in my house in a drunken sleep, my husband being willing to harbor him for my sake. I could not retire, but passed many times through the dimly lighted passages to the room in which I had left him down stairs, praying meantime in anguish of spirit for the rescue and salvation of this poor boy, whom I had learned to love like a child. I was standing by him when he awoke. He raised himself up, and in a few moments the truth flashed upon him. "Oh! my teacher, what have I done? what have you done for me? let me get away from your presence." I said, as firmly as I could speak, "Stay where you are; think of your mother; you must remain here until morning." With an expression of sorrow and agony such as I shall never forget, he cried, "Oh! pray for me." And in the silence of the night we knelt and prayed to Him who told us of the Father's love for the prodigal son. If tears and deep emotion be a true evidence of penitence, "F." surely manifested it then.

At break of day I called a servant to give him a cup of coffee; and exacting a promise that he would return that evening, I let him go to his work. I feared to leave him to the influence of the street in his troubled state of mind, for I had seen enough of his impulsive nature to know he would be tempted to break away from my control from very shame. I devoted an hour to him in the evening, endeavoring to build him up in moral and spiritual strength, and entreating him to cast himself at once upon the Saviour. He was much moved, and when he left I gave him a book to read, which I thought would interest and divert his mind for a time.

Weeks passed on, and I think intense must have been the interest both of angels of light and of darkness, as they noticed the mighty struggle which went on in the soul of this tempted boy;—one day sinning, the next repentant; one day praying, the next plunged into gross wickedness. Such was his history day after day and week after week. I wish I had kept a record of the number of times I have visited this boy, or followed him to the door of the ale-house; gone into his workshop; come upon him on his walk from work; gone to his home; met him at the Bible class room, and induced him to call at my house. I think it would number hundreds. Frequently he would be angry—would beg of me to let him alone; threaten to go away to be rid of religious teaching. But I knew God was striving with him; I saw too plainly that deep was calling unto deep in his soul. I wrote him at least once a week, sometimes oftener, and to many of my letters he replied. In one he said, “I wonder God does not cut me off. I cry like David, ‘All thy waves and thy billows roll over me.’” Had I not reason to believe the Holy Spirit was with my boy, notwithstanding his fearful plunges into sin, when he could thus enter into David’s spiritual anguish? Whilst the Spirit strove and Jesus stood at the door and knocked, I could not but entreat him to open his heart, that He who was “the way, the truth, and the life” might come in and abide with him.

For several years “F.” had been fearfully profane; his “crowd” said he uttered an oath with every sentence. I find this habit, when confirmed, the most difficult to overcome. I always tell them I would rather see them drunk than hear them blaspheme. They do not realize the direct insult they thus offer to their Maker; they begin so early to break this law, long before they can drink or gamble, that the habit becomes strong. I gave this boy once a little blank book in which he was to mark down every time he swore, and show it to me at the end of the week. Sometimes the number would be so great he would stop marking and be ashamed to let me see it. I felt that it would be a help to him, for I knew that every means must be used to aid him to overcome his evil habits, and I think it was of some benefit to him.

My class was a few months old when Confirmation season commenced. The Rector had spoken earnestly to his people and informed us that in six weeks our beloved Bishop would be with us. I made every effort to have my boys attend the Confirmation class and hear all that was said upon the subject. I wrote to each and sent to them such of Pyle’s tracts as I thought would have some influence upon their minds. I took two or more aside each Sunday after teaching, and talked to them of Jesus’ dying love, of their state before God, and by this personal ministration I gained a powerful influence over each soul, learned to know the wants of each, the weak and strong traits of their characters, when and how most easily tempted, and what there was in each to build upon. I learned early in my work, and time and experience only confirm this opinion, that the lesson and the general teaching is little without the close personal application of the truth to each individual soul. I have many, many times known these fellows to be leaving the class in a hard, cold, careless manner, and as they shook



hands good bye, I have gently whispered, "Stay, I want to see you," and have seldom been refused. When all were gone, and we were alone with God, I have talked and prayed with them, and instead of hardness and indifference on leaving the room it would be with better desires, thoughtful countenances, and many times, tearful eyes. Every such interview softened the fallow ground of their hearts and prepared it somewhat to receive again words of truth, for it is "line upon line, here a little there a little."

After the night school which I had for them at my house on Monday evenings, I detained one or more for a private conversation. I taught them simply reading and writing at this school. After the lessons we sang a hymn and offered a short prayer. The boys were always orderly, and some very anxious to improve; others I had much trouble in interesting, and only got them to attend by persuasion. The first five boys were double the care of the rest of the class, as they belonged to one of the roughest sets in our town; the others varied in grade, some being sons of most respectable mechanics. A few had the incalculable advantage of Christian mothers, and these were often vexed at the trouble the rough ones gave me, and would have had me dismiss them from the class. One boy particularly interested me; he had been brought up in the Sunday-school, having been under the care of his grandfather, who was a strict Episcopalian. He had never been baptized because his mother was a Baptist. When I first knew him he had returned to his father's, who is a drunkard, but he could not be happy in his mother's church, and obtained her permission to go to our Sunday-school. He came with some others to my Bible-class. There was a solidity about this boy which interested me. I do not mean by this that he was a good boy; on the contrary, he and his companions were a very wild set of fellows. In my letter to him at this Confirmation season, I enclosed a tract entitled "Whither Goest Thou," and I took up the same idea in my letter. In his reply he said, "The words, 'Whither Goest Thou,' went straight through me; twice in my life my heart has inclined towards religion, but I gave it up. Your letter awakened me; I am a bad fellow, but no matter what I do in the day, I always say the Lord's prayer at night, and I think this habit has kept me from much evil. I will think about what you desire me to examine into." A few nights after the receipt of this letter from "C.," I met him at church, waiting after service to shake hands with me. Guided no doubt by the Unseen Spirit, I addressed a few words to him which were the means of changing his intentions, and perhaps influencing the current of his future life. I said, "Charles, to-night may be the turning point of your life. The pastor waits in his room to see all who are anxious about the condition of their souls." A stern, fixed expression settled upon his face, such as I have often seen upon it, when two ways were before him, pleasure or duty, and he determined courageously to choose the latter. In a quiet tone he said to me, "Could I see the Rector to-night?" "Yes; go and tell him what you have told me, and may you decide to give your heart to God." He waited until eleven o'clock before it was his turn to see the Rector, after which he returned home, where, as his mother afterwards told me, he sat silent and abstracted until almost twelve o'clock, when he retired. At that very hour, on that very night, he had promised to meet two wild fellows, with whom he intended running away from home and going to sea. But it was said of him, "Behold he prayeth." There was no mistaking his earnestness then, and we have not been disappointed in him. Nearly a year after this, he joined a regiment of cavalry, and served three years in defence of his country, not forgetting also to fight under the banner of the Cross. In his tent he has had as many as sixteen listening when he read the Bible. He never failed to

check the men when swearing, and never omitted kneeling and committing himself to the care of Him who never slumbers nor sleeps. All who accompanied him, three of whom belong also to my class, yet speak of the good example he showed them in field and tent, even under most trying circumstances. All his letters breathed the same quiet, earnest spirit; one expression particularly I find in several of them,—"Pray for me that I may be faithful to my God and true to myself." He returned unharmed, and immediately sought my class, where, I am pleased to say, he may be found with each returning Sunday. The testimony of his friends will give you an idea of his faithfulness. "Mrs. —: You need never have C. on your mind; he goes just as far as he knows is consistent, and *nobody* can take him farther. I have often seen him tried. When we want to do anything wrong, he just puts his foot down, and then we know there is no use to talk." In the case of this young man, I often think it was a most wonderful interposition of Providence and evidence of God's blessing upon my work. I never knew until long afterwards that the night of which I have spoken was indeed the turning point in his life. I did not learn it from him, for he is not one to talk about himself. He is a great help to me in the class, for he has no ups or downs. Unflinching, immovable when sure he is right, I can refer to him as an example to the others, showing the power of Christ's love as exhibited in his daily life.

The subsequent history of F., who caused me such intense anxiety, is full of interest and comfort. The trying hours I spent with him, his long struggle with the evil one, would fill many pages. I therefore leave him for another letter.

My class has numbered forty-four. Of the five who first met me in that little room, one has gone to his last home: three days' illness, with scarce a conscious moment. I knelt beside him and watched his spirit take its flight. He had been taught to pray by his mother. The week of his death I had written to him, and enclosed the lines, "I lay my sins on Jesus." The first night of suffering he, half unconsciously, spoke the name "Jesus." Who shall take from us who loved him the hope that, having been baptized in the name of the Holy Trinity, he had also been washed and made clean in the blood of the Lamb.

One other was deeply impressed for a time, but was held back from coming out on the Lord's side by difficulties at home; not having courage to give up all for his Saviour. He afterwards became quite careless and sinful, but continued from time to time to pray. A few months since he too was called to go upon that journey from which no traveller returns. I was not with him, but he asked prayers of many and prayed himself. We remember the story of the dying thief. Two of the five are members of the visible Church; the other remains the same, neither anxious nor indifferent. During the four years, twenty-two have joined the Communion of the Church; two others joined the Methodists, and one the Baptist Communion. Many have removed from the town, and of these, two are Sunday-school teachers in other States; five others are communing in their respective places of residence; others still have left the place who are not professors, some doing well; one or two, I fear, are very careless. I correspond with all who leave their homes, and often know more of them than their parents. One young man is preparing for the ministry of the Church.

You may ask, "Are all these faithful to the cause they have embraced?" Two, I fear, have looked back; some others are often inconsistent, but do not give up the habit of prayer. Many there are who adorn the doctrine of the Cross as burning and shining lights. Brands plucked from the burning, they have become pillars about our beautiful Zion.



## SMALL CONTRIBUTIONS.

## A FEW WORDS TO POOR CHRISTIANS.

A great many people seem to think that because they cannot give *largely* to Missionary objects, it is not worth while to give *anything*.

Their hearts glow while they read of the munificence of Miss Coutts or Mr. Peabody, and they imagine that, if they too had large fortunes, it would be their delight to spend it in God's service. Nay, I have even heard such almost question the Divine Wisdom in lavishing millions on the miserly Miss X, while their own purses were nearly penniless.

But, if we look at charitable works in their first and most obvious aspect—viz., the good they accomplish—much may be done by small contributions. One of the Anglo-saxon monarchs granted the Pope a tax of a penny for each house in the kingdom, and the aggregate of this nominally small donation exceeded for many years the annual revenues of the King.

There are very few so poor that they could not, by some self-denial, lay aside three cents per week. If only one hundred thousand of our large communion would do this, one hundred and fifty thousand dollars would be raised in a year, enough—as Bishop Randall would tell us—to plant one hundred churches in Colorado, truly a work worth doing. Small and feeble are the coral animals, but many a fair island testifies what united efforts can do.

Next, an aspect higher presents itself—the influence of charitable works on our own characters. To form our lives and dispositions into a character fit for the heavenly kingdom, is the chief and particular work of every Christian, the special thing God has given him to do.

If he has given us but little money, he has thus given us larger room for self-denial. As for the greater works, we know not whether He wills that they shall prosper in our day, but to each individual soul, He says, Follow thou me; give up thine ease, many a little self-indulgence that some may have, but which I have seen not to be good for thee; take up thy cross, walk in thy poor life, feeling that My steps have consecrated the path for thee.

All the trials of poverty Jesus knew, amid all the cares and labors of a narrow fortune. He fashioned for His followers the pattern of a perfect human life—the only perfect one.

And His teaching on the measure of responsibility is unmistakable; it was but one talent that, folded up so carefully in its little napkin, brought such fatal ruin to its owner, one talent that cried out from its hiding-place in the ground against its unfaithful possessor.

Last and highest is the thought of consecration, of offering something to our Lord not unworthy his acceptance.

And here again His own words guide us unerringly. Watching those who came to cast their gifts into the treasury, while some perhaps admired the splendid gifts of the rich, He lifted the service into that higher spiritual region where his own soul dwelt, and showed how far the offering of the poor widow exceeded theirs. And as the mind of God is unchanged through all ages, so doubtless He, now unseen, watches the offerings, and smiles with deeper approbation on the faded ribbon and shabby garment worn, that something may be saved for him, His Church and work on earth, than on the careless gifts of the self-indulgent millionaire.

M. C. W.

## HEATHENISM IN A CHRISTIAN LAND.

MY DEAR DOCTOR: I sit down this morning to write you a brief account of a recent exhibition of heathen rites and mummeries in this Christian land of ours, and in this boasted nineteenth century, which equalled anything our foreign missionaries beheld. Some suggestions and questions that very naturally arise will be reserved to the end of my narrative.

First, a word or two preliminary, by way of explanation. You know that we have many thousands of Chinese in California. The number is variously estimated from fifty thousand to seventy-five thousand. The Pacific Rail Road Company, now engaged in making their road through and over the Sierra Nevada mountains—a gigantic undertaking—employ about twelve thousand of these “Celestials,” or “Johns,” as they are generally called, and intend to double the number next year. The rest are scattered throughout our cities, villages, and mining camps, and are engaged in mining, in gardening, in washing, as merchants, wholesale and retail, and as porters in warehouses, and house servants. In all these capacities they do well, and are generally preferred to Irish or the colored. They very soon acquire enough of the English language to understand what you say to them, and to talk to you in turn. The house servants and washermen are very neat in their persons, and generally honest and trustworthy. There are some hundreds of lads, from ten to sixteen years of age, who have recently come to our State, and are generally employed as house servants, at about the half price of an experienced cook. So far as I know, or have heard, all these men and boys can read and write in their own language. None intend making this their place of residence. Wherever contracts are made in China, the condition is that those sent over here shall be returned to China, dead or alive. And although the dead are buried here, with all the heathen rites of that people, yet from time to time the bodies are taken up and sent to China by hundreds in our packet ships. The Chinaman has no home in California. No one brings his wife or daughters here. All the Chinese women that do come—and I am sorry to say there are hundreds of them—are prostitutes, and the most degraded and disgusting of that loathsome class.

Such in brief are these heathen thousands in our midst. In our cities they live—I had almost said—burrow together. In Sacramento “I” street is our Chinadom, and through this street at present is laid the track of the Pacific Railroad. Near by is a *slough*, as we call it, or a *pond*, as you would say in New York. It is connected with our two rivers—the Sacramento and American—during our high water season, but in summer it is not. On its border hundreds of Chinamen have their washing stands, and it is amusing to a stranger to see their performances in this line. It would horrify your good matrons to witness the Chinese treatment of their clothes, but we are used to it, and have come to the conclusion that it is no worse than the common wash-board. As all this section of country is nearly a dead level, it is not surprising that in the fall, or towards the end of our dry season, chills and fever prevail, especially in the vicinity of the sloughs and marshy lands. This was particularly the case last year and this, and many scores of the Chinese were thus afflicted. Hence the performances which I am about to describe. I am told that the like were had last year, but as I was absent on my visit to the East, I did not witness them.

About one month since, the following petition—written of course by one of our people—was formally presented to our city authorities by the Chinese:

*“To the Honorable President and Board of Trustees of the City of Sacramento:*

The undersigned, residents of the city of Sacramento, pray your honorable Board to grant them permission to burn fire-crackers and otherwise celebrate, in accordance with



the customs of their native country, for the period of three days, for the purpose of driving the devil from the city, and particularly from that portion of it occupied by the Chinese."

Although no formal action was taken by our city authorities, yet a tacit consent was given, and for five instead of three days was "I" street the scene of the strangest performances I ever witnessed. I am told, and have no reason to doubt the fact, that two thousand dollars in gold was raised by voluntary subscription from the Chinese and expended in the heathen rites of these five days. Lanterns and papers of various hues were suspended in front of nearly every house. But the centre of attraction was at the corner of Third and I streets. In front of a brick store a wooden screen was erected, covering the side-walk, and about thirty feet in length. At one end of this was the orchestra, and such an orchestra must be seen and heard both, before any idea can be obtained of what the Chinese call music. I will only say that their ideas of melody and harmony differ most essentially from ours. I can only describe their vocal and instrumental performances as hideous.

Next to the orchestra, was a figure representing the devil. It was of pasteboard, of the size of a man, looking as much like an angry or half drunken negro, as like anything else. To white men, it was simply ludicrous; to most of the Chinese it was evidently an object of terror. It was stuffed with fire crackers preparatory to the final blowing up. In front of this figure was a table with offerings of meat and fruit, intended, as I suppose, to appease his satanic majesty.

In the next apartment—all this, be it remembered, being in the open air—were two gigantic figures, representing some Chinese demi-gods, but whom, I could not ascertain. They were about ten feet in height, were covered with gilt paper and small looking-glasses, and each stood upon a paper dragon. These were Chinese in features, and were, as I suppose, the warriors who were to overcome the devil in this fight. In front of them, and hanging up in frames or cages, were a number of smaller figures in every variety and posture, but what intended to represent, I could not find out. Inside the building, in front of which were what I have described, Chinese art and invention seemed to be exhausted. I suppose it was the representation of one of their temples, or "Joss" houses, as they are called. I cannot begin to describe it. The walls were decorated with hideous Chinese paintings; there were hundreds of Chinese figures, of all sizes and sexes, and seemingly engaged in all kinds of actions. All looked to me like a large paper-doll shop. About six feet from the door, a railing separated the back from the front part of the room. Behind this were other images, and a table set with fruits and confectionaries, on which lights were constantly burning. There were also books written in Chinese on the tables, which seemed to be objects of curiosity to the visitors. I saw very little reverence manifested in this room. The Chinese were jabbering as if in traffic, and when they wished to smoke, lit their cigarettes at these sacred lights.

Such is a very imperfect description of the apparatus resorted to to "drive the devil from the city." As to the performances of the five days, I must be still more brief. Most of the Chinamen gave themselves a holiday, and were dressed in their best, as upon their New Year festivities, and better than the miserable courtezans I have alluded to. Most of these last had shrines in their houses, with burning lights before them. Several priests were sent for from San Francisco. They were dressed in different colored silks, and in their perambulations and incantations, reminded me of some things I had read of the doings of Romanists in the dark ages. They would bow down to the ground before the "devil" and the other images, and howl out chants that were dolefully terrific. Then they would march up and down I street, their orchestra preced-

ing them. At different places they would stop and go through with their proscribed bowings and chantings. Bunches of fire-crackers were let off without number. They beat their gongs and made day and night hideous with their noises. One night they placed two rows of torches on the railroad track, and the priest and others marched up and down this illuminated pottery, going through with their various incantations. They also went out in boats upon the slough, and there fired off crackers, beat gongs, and chanted furiously. Hundreds of white people visited their temple and looked on at their performances. All closed on the fifth day, a little past midnight, by a repetition of nearly all that had previously been done, by extra processions and music, and gong-beating, and cracker-firing; when, as a finale, fire was set to the image of the devil, and he was blown up, carrying with him, as the Chinese suppose, all the chills and fevers to which they had been subject. And so all became quiet again in Chinadom upon the Sacramento.

Such, my dear Doctor, was an exhibition of heathenism in our Christian country in the year of our Lord, 1866. As I looked thereon, and have thought about it since, many thoughts and questions have come to my mind. But as I have already trespassed upon time and space, I will defer them for another article.

Yours, &c.,

W. H. H.

SACRAMENTO, *November, 1866.*

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### A PLAN.

THERE are many localities where the people are ready to receive a minister of the Episcopal Church, and sustain him, too, but where are we going to find men to supply them? To begin at the foundation of the matter, we have too few laborers, because the laborer, though worthy of his hire, has been defrauded of his just dues by the heedless, the avaricious, and those devoid of principle and gratitude; unprincipled, because they do not return to the Lord tithes of His own property that they enjoy; ungrateful, because they have received the joyful tidings of our great salvation, they have been adopted into the family of Christ, and still refuse to send the gospel to their brethren for whom Christ died.

Ministers have been so poorly paid that fond parents cannot encourage their sons to seek such hardships and self-sacrifice. The question is, How are we to remedy this?

First, we propose that every Christian woman make the increase of the ministry a subject of daily prayer—then go to work. Let each one see that her own minister has a good salary, a rectory, and a library. Then if every parish would always keep one child in school, with a view to fitting him for the ministry, it seems that we might have a sufficient number to begin the work in waste places.

Samuel was dedicated to the Lord in infancy. Why cannot mothers now give their sons early to the Lord. Let those pious, heavenly-minded women, who have no sons or relatives to educate and dedicate to the Lord, give their money to those who have the sons and the will, but lack the means. Let those who have no money pray the Lord to incline the hearts of the rich to this work.

Women can do all this, and more, if they only will make the effort and live by prayer and faith. Being poor is no excuse, for we know of a saint who departed this life recently who, by her needle, supported herself and mother for twenty years, and adopted six children of tender years and brought them up respectably; and she helped many others whom we knew of, and many were helped by her, and the sole record is in heaven. This person lived by faith, prayer and good works. Let us go and do likewise.



## THE KING'S ALMONER.

The Royal Almoner, the Distributor of the King's alms. Such an office has been held by the favor of earthly princes. We remember seeing in our boyhood, in the days of good old George the Third, a worthy minister, who wore a white wig, silver buckles, and walked with a gold-headed cane, who was the dispenser of the annual gratuity of the royal bounty to the poor in Scotland. He was called the King's Almoner, and faithfully did he apportion the sovereign's gift to the indigent and to the sick among the poor.

Such an office could not have been wholly of human invention. The founder must have derived the idea from a superior quarter. From whence could he have got the hint? It came from the Great King's palace. It has been held by the servants of His glorious majesty in all ages, and in all the colonies of the Kingdom of Heaven.

There are almoners, angelic and human, chosen and appointed by the King of Kings in all the provinces of His dominion, as the dispensers of His gifts in the dispensation of grace, who are sent forth loaded with gifts to go on messages of love, with liberal heart and tongue, full of the law of kindness, and with cups running over, and feet beautiful with the ornaments of the gospel of peace, to fulfill the royal law. There are a thousand thousand almoners of the Great King's bounty! Child of God, with heart full of mercifulness, clothed with Christ's righteousness and crowned with honor, are you one of the King's Almoners? You have the rich gifts of the Prince of the kings of the earth placed in your hand for the honor of your Lord and the help of the needy. The divine bounty is deposited with you, to distribute according to the counsels of wisdom and prudence under the inflowings of that spirit of heavenly charity which streams forth from your heart through your hand, without which all your professions are empty and your doings nothing worth.

The office of King's Almoner is *ancient* and *honorable*. Job held it; he was "a father to the poor." And Abraham, and Jacob, and the old fathers held it. Widows in Israel held it and honored it. Peter and John were Royal Almoners to the lame man begging at the beautiful gate. Who are there that will not gladly give such things as they have to raise up the spiritually lame, and make them leap as a hart, and rejoice and sing in the courts of the Lord? Cornelius was a noble Almoner; he "gave much alms to the people" and his home was made bright by the presence of an angel who told him that God had heard his prayer and noted in His book the *time*, the *manner*, the *measure*, and *quality* of his alms. Almoners have angels in their houses unawares. And Dorcas was a liberal and thoughtful-hearted Almoner, "*full of good works and alms deeds*." Paul, too, brought alms and offerings to the poor of his nation, from such as made him the depositary of their gifts. Who does not desire to belong to this *ancient* and *honorable* society of Almoners?

The king's Almoner gave account only to the king. He dispensed the king's bounty without sounding the trumpet. This is the *principle* of the Almoner. God sees the heart. In so far, therefore, as he gives alms *before* God, he does it from the heart. But if he gives alms, even twice in the week, before men, for the credit of their eye, he *acts* it rather than *does* it. Give alms from *love* and not for *boast*. The true Almoner lets his mind dwell on the *duty*, not on the *act*; on the *office* he holds, not on the *deed* he performs. The Christian Almoner lets his thoughts rest on the spirit of charity, rather than on the "right hand" which performs the act. He gives in secret, and the secrecy of his good actions is to him the most valid and satisfying proof of the rectitude of his intentions, and is also a pledge to his conscience that his motives are pure.

Your systematic alms-giving will be noted by Him "who sees in secret." The memory of the woman's "box of ointment of spikenard, very precious," is ever fragrant. The devout liberality of the poor widow is inscribed in the book of the treasury. All your offerings to God of what you have received *from* God, are recorded in the treasury of Him to whom you will be called to give account.

*A Million of King's Almoners Wanted!* Ho! every one that *hath*, come and get more, by dispensing in God's service *that* which you *have*! Come, and scatter, and *increase*! It is a blessing to be *made* an Almoner and *receive* the King's gifts; but it is a greater blessing to *be* an Almoner and a distributor of the royal bounty.

The spiritually poor, the lame, the deaf, the blind, the wretched, are lying in crowds in moral impotence and beggary around the Church's gates. Almoners of God, help the Church to bring them in. The Son of God has given *Himself* to save the world. Follow Him.

The poor are perishing for lack of the Bread of Life. Come, with hearts full, and hands open, and tongues melodious with the song of the charitable, heavenly host, and join the great procession of the King's Almoners; the glorious company of the ancient and honorable Almoners; the noble army of the *Missionary Almoners*.

WOODBURY, Ct.

P.

### A GOOD SUGGESTION, AND THE PRESENT A GOOD TIME TO ACT UPON IT.

REV. AND DEAR SIR: Your appeal in the September number for more subscribers, and the accompanying statement that *two thousand* copies were furnished gratuitously to the clergy each year, aroused my zeal to do something to make the publication of this valuable Missionary Journal pay better, and at the same time widen its influence. Two ways occur to me, and I have resolved to use them. In the first place, charge the price of my copy, one dollar and fifty cents, to my account, and deduct from my salary. I shall be as well off at the year's end I believe. And then send to me three copies more, charging them to me also, and I believe I can dispose of them. I shall if I have them to pay for. And I hope I may soon send for as many more.

Now, if any of my brethren of the clergy feel in regard to this matter as deeply as I have been led to, by missionary work. and missionary reading from these pages, they will one by one step off from that *free list* and despoil that round *two thousand* of its *un-fair* proportions.

CALIFORNIA.

## EDITORIAL.

### THE DEATH OF DR. CHAUNCEY.

NOT ALTOGETHER unexpectedly, and yet sooner than we had anticipated, and all too soon for the militant Church's sake, according to our imperfect comprehension of God's ways, we are called upon to record the death of our esteemed associate and beloved friend, DR. CHAUNCEY.

Dr. C. was a member of the Domestic Committee from 1859—when he was elected to fill the vacancy occasioned by the resignation of the Rev. Dr. Jones—until



his departure hence in the Lord, on the 14th of December, 1866. Always deeply interested in the work of missions, he was rarely absent from the meetings of the Committee until failing health interfered; and after that he was frequently present, self-forgotten but mindful of the Master's work.

The surviving members of the Domestic Committee will long cherish the memory of their pleasant and profitable social and official intercourse with DR. CHAUNCEY, and will not forget the beautiful lessons impressed upon their minds and hearts by his gentle and yet firm and dignified Christian bearing on all occasions.

We know upon whom this bereavement presses most heavily. May He who has ordered the great sorrow mercifully guide them to such uses of it, that, in due time, it may yield to their spiritual comfort and enrichment "the peaceable fruit of righteousness."

### THE SPIRIT OF MISSIONS—VOLUME XXXII.

WITH the beginning of the year, we present to our readers the beginning of the thirty-second volume of our missionary magazine; and we are thankful to be able to inform them that its past year has been one of steady and steadily increasing prosperity. On the first of January, 1866, the number of paying subscribers was less than two thousand. On the first of January, 1867, the number of such subscribers was very nearly four thousand. In the name and on behalf of great interests, we return sincere thanks to all who have in any way been instrumental in bringing about this result; and in the name, and on behalf of the same great interests, which have not yet received a tithe of the earnest consideration that they rightfully claim from all the members of our Church, we ask, by the ten-fold greater exertions of our helpers, to be put under ten-fold greater obligations to them during the present year. Of this sort of burden we are confident of our ability to bear all that can be laid upon us.

Not long since the Rector of a parish in one of our Western cities felt it his duty to bring before his people the need of a wider Christian and Churchly intelligence on the part of the Laity generally. Among other agencies for supplying this great need, he mentioned the SPIRIT OF MISSIONS, and declared his intention of giving every parishioner an opportunity at least of subscribing for it. Having obtained a number of copies as specimens, he sent them, by volunteer helpers, to every family in his parish. On the cover of each copy he had previously caused to be pasted a little printed fly-leaf, reminding the recipient of the Rector's counsel, asking a careful notice of the periodical, and stating that those so inclined might write their address on the fly-leaf, and that the copy would be called for in two or three days.

By this process every person had an opportunity of seeing the periodical which had been especially recommended, and the persons who distributed the copies had no unpleasant task to perform. The result was an immediate addition of nearly seventy names to the existing list of subscribers in that parish.

Methods somewhat similar have, during the past year, been employed by two or three other Rectors, with equal success. Why cannot such or similar methods be adopted by the Rectors of hundreds of other parishes? A great growth of new convictions of duty and of new measures of giving might thus be easily secured; and a great growth of new convictions of duty, and of new measures of giving to forward the grand missionary work of the Church, would secure an increase of strength and disposition for home-work in any parish in the land. Without doubt we have a hundred parishes, in each of which seventy new subscribers could be as easily obtained as this number was in the one above referred to, and this would add to our list SEVEN THOUSAND names. Add to these such as could easily be secured in smaller parishes, and the number would reach TEN THOUSAND.

If TEN THOUSAND new subscribers to the SPIRIT OF MISSIONS are not obtained during the present year, it is determined that the failure shall not be charged to a lack of effort on the part of those who conduct it, to make it worthy of such increased patronage, nor to their lack of effort to make our people believe that it is worthy of it.

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### MISSIONARY TRACTS.

#### NUMBER TWO.

Number Two of this series, being the address of Dr. LITTLEJOHN, on "The Ecclesiastical System best adapted to meet the Religious wants of our Country," is now ready for sale at Nos. 17 and 19 Bible House, New York, at five cents per single copy, or four dollars per hundred copies, postage prepaid.

This address, appearing in our present issue, and published separately in tract form, should be widely circulated and read. In our judgment it is worthy of the most thoughtful consideration of every Churchman in the land. The members of other Christian bodies may fail to perceive any particular force in the arguments presented, (though we do not see how they can,) but we take it for granted that all Churchmen, by whatever peculiarity of opinion they may be distinguished in regard to some matters, will fully accept the conclusions reached. It seems to us that they must do so, or confess to an inconsistency quite impossible to be accounted for, except on the grounds that their interest in what is generally conceded to be of very considerable importance, is too slight to produce the effort requisite to an intelligent choice between systems competing for their intellectual assent, their hearty sympathy and co-operation.

If there be an ecclesiastical system better adapted than our own to meet the religious wants of the individual and of the country, then, in the name of God, and in the interests of humanity, with a quick surrender of pleasant associations and dear memories; counting all mere matters of taste as too trivial to justify hesitancy; at any cost of labor, at any sacrifice of preferment and friendship; let us seek it out and connect ourselves with it, and render all possible aid in working it to its fullest capacity for beneficent influence and operation.



But if, on the other hand, in the exercise of an intelligent judgment, in the clear and settled conviction of our minds, the system with which we are now connected be the best, of which we have knowledge, for the interests of our individual and national life; then, in the name of God, and for our souls' as well as our country's sake, let us give it our most unqualified and effective allegiance.

To do less than this is to subject the quality of our manhood, as well as the sincerity of our Christian professions, to unpleasant and damaging suspicion.

We wish we had it in our power to put this address into the hands of every Churchman in the land. We believe that, having followed its arguments to their conclusions, and been warmed up by its closing and fervid words of exhortation, a vast majority of our people would pronounce a very emphatic AMEN!

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NUMBER THREE.

The address of the Rev. J. COTTON SMITH, D.D., delivered at the Delegate Meeting of the Board of Missions held in Pittsburgh in October last, will be presented to our readers in the February number of the SPIRIT OF MISSIONS.

If the reading of this address shall affect others as favorably as the hearing of it affected us, Dr. SMITH will be thanked to his heart's content for having produced it.

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*"I MUST ACT, OR I SHALL DIE."*

WITHOUT knowing anything about the circumstances under which these words were written, one might naturally enough suppose them to have been very peculiar and trying, and the words themselves he might regard as indicating almost any other than a hopeful condition of the writer.

We have heard many expressions of opinion in relation to the interest and value of certain papers which have, since July last, appeared in the SPIRIT OF MISSIONS. The papers to which we refer are those that give such vivid and touching descriptions of the experience of a few devoted Christian women, in dealing with some of the worst, and, as they have been generally considered, all but utterly hopeless forms of human depravity. The words at the head of this article embody the last expression of opinion, or rather of feeling, that has come to our knowledge, produced by the papers in question.

A young man—a Communicant of our Church—reads and evidently ponders them well. His thoughts, by some strong secret force, turn upon the state of the world, the condition of fallen man, and upon what Christianity is doing and failing to do in our day and generation. As he looks abroad upon the world, the picture presented to the quickened eye of his mind is too darkly shaded to be contemplated with satisfaction. As he considers what Christianity is doing to improve the condition of the world, and what it is failing to do, through lack of zeal on the part of those who have fled to it for the peace and safety of their own souls, his heart begins to work with his mind; thought produces emotion, and emotion intensifies thought; and so the fire of love is

kindled and burns within him. In this condition, writing to a friend, he says:—"Pray that God may lead me, that I may do whatever He desires me to do. *I must act, or I shall die.*"

That young man, whatever he may think of the danger of his condition, will, we are persuaded, find relief and be saved from death, in and by the remedy which his own words suggest. Are there no others, similarly affected, to be relieved and saved by the same process, and *only* by the same process? The remedy can be had in unlimited quantity wherever the malady exists.

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### A NEW DEPARTMENT IN AN OLD ONE.

For more than two years we have been solicited, and, in cases not a few, importuned, by those whose judgement is worthy of all consideration, to supply reading matter in the Domestic Department of the SPIRIT OF MISSIONS, adapted to the capacities of the children of the Church, and calculated to interest them especially in our Domestic Missionary work. In our present issue it will be seen that we have made a beginning of what has been and is desired, and such a beginning, we trust, as will commend itself to all those who believe that to interest children in the proper work of the Church is one of the best things that can be done for them, and also one of the best things that the Church can do for her own present and future strengthening and efficiency. We intend that the pages devoted to the Young Soldiers of Christ shall hereafter constitute a leading and interesting feature of the Domestic Department of the SPIRIT OF MISSIONS.

The story of a "Stamp," begun in the present number, and written by one who knows well how to please and profit the children, no less than those of riper years, will, we are confident, be much more than acceptable to both classes.

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### BISHOP CLARKSON.

THE DOMESTIC COMMITTEE, acting on the suggestion of the Board of Missions, at its recent meeting, have requested Bishop CLARKSON to remain at the East during the present winter, and devote himself to the advocacy of the claims of the general Domestic Missionary work of our Church. We are happy to be able to announce that Bishop C. has acceded to the request. Rectors who desire to avail themselves of the opportunity to have the claims of our great and constantly increasing home-work presented to their congregations, and by one who knows what these claims signify and are, will please address the undersigned, at their earliest convenience.

A. T. TWING, *Secretary and Genl. Agent,*  
17 Bible House, New York.





## Department of the Young Soldiers of Christ.

DEAR CHILDREN OF THE CHURCH :—We here present to you a special and separate department of the SPIRIT OF MISSIONS, and our hope is that you will be pleased with it, and that we shall be able by this means to interest you more than ever in the great and good work of Domestic Missions. This work needs the sympathy of your young hearts, and is altogether worthy of it; and it also needs your help in other ways and by other means.

We propose to do several good things for the children of the Church, and we intend to make this new department of the SPIRIT OF MISSIONS help us in doing them. A story, written for us by one who has heretofore succeeded in pleasing children, will be given by instalments in each number. We think the first chapter or two, printed herewith, promises pleasant and profitable reading for young and old.

1. We propose to raise a Domestic Missionary Army, to con-

sist of ONE HUNDRED THOUSAND of the young Soldiers of Christ. This army is intended for *special* service, and we desire the enrolment of each member of it to be for the period of five years.

2. As it will be a great privilege to belong to this army, we expect each soldier to pay the bounty; this is fixed at twenty-five cents a year, so as to come within the ability of all.

3. The names of the young soldiers, as they are forwarded to us by the Rectors of parishes, the superintendents of Sunday-schools, or by any other persons, will be carefully recorded, according to the order in which they are received, in a book prepared and kept for the purpose. It is requested that the names be written in full, and very plainly. When the bounty money is received it will be credited to those for whom it pays, and to each of these will be returned a beautiful card, engraved and printed, with the full name written upon it, in token of his or her enrolment. As we expect to obtain a large number of soldiers from almost every Sunday-school in the country, we will send the cards to Rectors or superintendents in packages; not singly, except when specially requested to do so, and a three cent stamp is forwarded to us. Cards will be forwarded as soon as the money is received.

4. We do not propose to send the cards to the young soldiers as a return for the money paid by them, but simply as tokens and reminders of their enrolment for special service. We trust that they will contribute the small amount of money named, and any larger amount that they may have the ability to contribute, for the love of Christ, for the enlargement of His kingdom, and for the salvation of men. We would present the highest and holiest motives to those who are just entering upon the Christian warfare and race. We would have them so give as to benefit themselves as well as others—and be drawn nearer to the blessed Savior by what they do to bring others to the knowledge of His will and ways.

5. We know that children are liable to sicken and die, as well as those of riper years, and we fear that we shall not have progressed far in raising our DOMESTIC MISSIONARY ARMY OF THE



YOUNG SOLDIERS OF CHRIST before it may please God to remove some of its members to the other world. We ask Rectors or superintendents of Sunday-schools to give us early information of the deaths of members of our army, that the fact of their departure may be noted opposite their names, as recorded in this office, and that we, through this department of the SPIRIT OF MISSIONS, may convey the information to all of the surviving members, and ask their sympathy and prayers in behalf of those most deeply afflicted, such as parents and other near relatives. We must "weep with them that weep" as well as "rejoice with them that do rejoice."

6. In our register we have had no place prepared for the names of deserters, and for the reason that we have no idea that any of the soldiers of this army will ever think of so unworthy conduct as the word deserter indicates.

7. As soon as the bounty money of the young soldiers amounts to a sufficient sum to pay the stipend of one of our missionaries, say three hundred dollars, it will be so appropriated, and his name and field will be communicated to them; and so with the next three hundred dollars, and the next, and the next, and so on. These missionaries, thus aided by the young soldiers, will be asked to communicate with them through this department of the SPIRIT OF MISSIONS, and to keep them informed in regard to the missionary work in which they are engaged. Thus very interesting relations will be kept up between the laborers in the actual field and the dear children of the Church, working in their sphere to encourage and sustain them.

8. We respectfully ask the Rectors of parishes, the superintendents and teachers of Sunday-schools, and all others who may have the opportunity—if this plan for engaging children in a definite and good work commend itself to them—to assist us in carrying it into execution. Twenty-five cents from each of a hundred thousand children will bring to our great work TWENTY-FIVE THOUSAND DOLLARS per annum. Let the warm and weighty words of Dr. HUNTINGTON (as warm and weighty, it seems to us,

as have found utterance in these latter days) be seriously dwelt upon in this connection :—

"No munificence that reckons its allotments by thousands or by millions, if we ever heard of such things, can surpass in spiritual splendor the little savings and self-denials of a child for the Missions of the Church. There is a promise of glory there. Whatever else the Sunday-school may do or fail to do, it can foster this juvenile self-devotion. And then who knows but, instead of a gift reckoned in the arithmetic of this world, the youth may offer himself one day at the altar, and, from learning to help send and speed the feet that are beautiful upon the mountains, may say to the Bishop of Souls, 'Here am I; send me?'"

9. It is requested that, with the names of children and their offerings, the name of the Diocese and parish to which they belong be forwarded. We wish to keep ourselves thoroughly informed in regard to the relative strength of the several divisions of the DOMESTIC MISSIONARY ARMY OF THE YOUNG SOLDIERS OF CHRIST.

Thus we indicate some of the good things that we propose to do in connection with the dear children of the Church through this, their own, department of the SPIRIT OF MISSIONS. Others will be named in due time, or be done without having been previously named. We are now ready to receive the names of the Young Soldiers of Christ in any number, and their offerings in any amounts that may be forwarded.

Address

REV. A. T. TWING, D. D.,  
17 Bible House, New York.

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# The Story of a "Stamp."

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## CHAPTER I.

SOME little folks seem to have surprising memories. I've heard of a certain "wee Willie Winkie" who remembers distinctly having seen the Falls of Niagara, though he was only three months old when he saw them, from a car window, and hasn't been there since. I am not one of these remarkables, as I am free to confess. My recollections of my babyhood are very indefinite. From what I have heard, and from what I remember, I am justified in placing upon record the facts that I was born in a paper-mill, and named in a printing office; but really the very first thing I can recall of my



early life is my comfortable placement in a Broadway broker's window. On the right-hand side of Broadway, going up, is an "exchange office," a place at which money is bought and sold.

Get your father, or your uncle Y. Y., or your cousin T. T., to tell you all about the art and science of brokerage and exchange, for I haven't time: I want to get on with my story.

Well, as I've said, my introduction to life and business was through Mr. B. Broker, who placed me in his window. I was one of a family of twenty "fives," all living in a very orderly and well-behaved way in one "sheet;" in four rows we were, with clean, bright faces, and with a certain pride and stiffness which, I assure you, has long since been given up by us. We have all had rather rough experiences of life, and though I can't speak positively as to the other nineteen, for myself I can say that the starch has nearly all been taken out of me. But of this I shall have to speak more fully as I go on.

Besides us little "fives," in the broker's window, were some "threes," upon whom, I own, we rather looked down at first; but when we saw that "stamps" formed but a small part of the display made there by the honorable and highly esteemed family of Money; when we noticed the size and beauty of our cousins, the Greenbacks, some of whom evidently belonged to the Upper Ten Thousand; and especially when we observed the grandeur of the rows and circles of sterling silver dollars and rich gold "eagles"—refined and aristocratic people, who do not mingle now-a-days in common society—we could not very well put on airs in the presence of the three-centers. It was well for us that we thus early learned our place in the world. We were worth just five cents apiece, no more and no less; and we found, in after life, that, however much inclined we might be to overate ourselves, we passed only for exactly what we were worth.

For the first day or two of our settlement in the window, we occupied ourselves partly in considering our condition and associates, partly in watching the faces of the various people who stopped to look at us. Often we could overhear the remarks that these made. Three little boys stood one day before the window, looking eagerly at us all—boot-blacks they were, with their boxes slung over their shoulders. They were dirty and ragged, but their eyes were bright, and they kept a sharp lookout for customers, even while they seemed to be so much occupied in looking at us.

"I say, Jim," said one, "What'd yer do if yer had all that money?"

"I'd buy a ten-dollar pair 'o boots an' keep you a shinin' of 'em all day."

"I would'nt," said the third: "I'd buy a whole suit 'o clothes, real bang-ups, an' I'd stuff all the pockets full o' peanuts, and go to the Bowery every night for three weeks. What'd you do, Dan?"

"Me?" said the first speaker. "Well, I'll tell yer what I'd do. I'd buy mother a new shawl, an' some blankets, an' a lot o' coal an' things, an' I'll be bound she should'nt be cold all winter."

Whether the rest were influenced to think of others or not by this kindness of intention I don't know, for just then a pair of muddy boots came along and all three ran away, shouting,

"Black yer boots? Shine 'em up!"

I remember hearing many such conversations, and seeing many faces that said a great deal by their looks. Now it was a sharp-eyed man, who seemed to be almost ready to break the glass, make a snatch at us and run. Now it was a pale, thin-faced woman, perhaps with a baby in her arms, who looked longingly at us, and evidently thought over the comforts which even our one sheet of Fives would buy for her and hers.

But beside this quiet study of human nature in the persons of those who stopped now and then to look in at the window, we had the pleasure of seeing all the continual flow up and down Broadway. Men, women and children, with no two faces alike; stages, carts and carriages, rattling along, with once in a while some poor horse slipping and falling on the smooth pavement; regiments of soldiers, with colors flying and bands playing; rag-pickers, searching along through the gutters and dirt-boxes for rags and bones and whatever else of even the smallest value; and fine ladies, sitting in their handsome coaches, going to spend their hundreds of dollars at Stewart's or Tiffany's; rich and poor, high and low, bad and good, small and great, all moving, moving, moving past our window. All day long, and far into the night, by the bright gas-light, we found enough to do watching the sights of Broadway.

Late one afternoon—it was Saturday, and we had been about three weeks in Mr. Broker's window—a gentleman came hurrying in,—

"Change me a ten," said he. "I want some small change, for stage fares. Give me five in bills and the rest in stamps—all sorts."

"Want any five-cent stamps?" replied Mr. B., "If you do, I'll cut you up a sheet or two."

"Yes; I must have some of those for my 'chips,' at home; but be in a hurry, if you please."

Before we knew what he was about, Mr. Broker had seized our sheet, and with a very long pair of shears went clip, clip, clip, right through and through us! In another moment we were packed together in a little bundle, a snappish rubber band was fitted tightly around us, we were crowded into a purse, and that was pushed into a pocket, and away we went on our travels.

## CHAPTER II.

What a bright and beautiful room was Mr. CHEERYBLE's parlor! Firelight and gas-light strove with each other in warming up, lighting up, blazing up everything. The carpet blossomed with radiant and unimaginable flowers; the landscapes glowed with equatorial colors; the portraits bloomed with health and blushed with beauty; the polished furniture, richly and redly upholstered, said, Sit ye down and be comfortable; the mirrors flashed, the cornices glittered, the curtains glowed, the whole room, I say, was bright and beautiful as any room could be.

But brighter and fairer than anything else were the faces of NED and FANNY and little CHARLIE CHEERYBLE, as they gathered around the center-table, while Father and Mother CHEERYBLE sat on either side of the red and roaring sea-coal fire.

"Come, Mother MELLOW," said Mr. CHEERYBLE, "out with the day-book, and let's see how much I shall have to pay the little chips."

You must know that each of these children were entitled, by agreement, to a certain sum of money every Saturday night, as their next week's pocket-money. But "Mother MELLOW"—as her husband affectionately called Mrs. CHEERYBLE—kept careful accounts with each one of her children, and the peculiarity of her reckoning consisted in this, that she took note of disobediences, unkind words and acts, all sorts of naughtinesses, great and small, and for every word or deed, subtracted so much from the sum-total for the Saturday night's payments.

"Not much use for our account-book these few weeks past," said Mother MELLOW in reply. "The children have all escaped 'black-marks' again."

"I am *very* glad to hear this," said Mr. CHEERYBLE. "I pay no bills so willingly as these. And now, Master NED, there are three 'fives' for you, two for you, Miss



FANNY, and one for you, CHEERLY CHARLIBLE, you rogue,—and come and kiss me, all of you!"

And now we must let father enjoy his evening paper; and mother is cutting the leaves of the magazines just brought home; so we will all go and sit together on the sofa in the corner—this was the children's whispered conclusion—and quietly talk over what we will do with our money.

For my part, I was very much interested in this corner conversation, for it had happened that I was one of the paid out "fives," and as I had fallen into the hands of Master CHARLIE, of whom I had overheard it said that he always had holes in his pockets, I was quite anxious as to my future fate.

FANNY.—It's thirty cents, NED, if we put it all together, you know; and what a lot of goodies thirty cents will buy.

NED.—Oh, don't let's spend it all for candy this week. You eat it up, and then the pleasure's all gone. I'm going to *invest* some of my money.

CHARLIE.—'Vest it? What's 'vestin'?

NED.—Why, putting it in a bank. Haven't you heard father talk about having his money in the bank down town? There's where he keeps it till he wants it. And I'm going to put ten cents of my money in the Mellow Bank.

FANNY.—O, Ned, I know what you mean. You are going to get mother to keep it for you.

NED.—Yes; and when I get half a dollar, then I can buy,—let me see,—I can buy a pair of new skate straps, or a nice box of paints, or ——

CHARLIE.—Charlie know a dood bank! Round 'e corner, down st'eet, in a can'y store. Charlie 'vest money in 'e mouf.

Mr. CHEERYBLE.—Ha, ha, ha! Good for you, CHARLIE. Papa overheard that remark. But, children, you are surely not forgetting about your Sunday-school offerings?

FANNY.—No, father, but we all gave ever so much last Sunday. NED and I gave a half a dollar apiece, and CHARLIE gave a quarter.

Mrs. CHEERYBLE.—But, FANNY, that money wasn't *your* money. I gave it to you and you carried it, that's all. There a text in the Bible I wish you would think of—and you and NED are old enough to understand it,—“Neither will I offer unto the Lord my God of that which doth cost me nothing.” Now you think and talk this over for 'awhile, quietly, and when I have finished this article, I will come over to your corner, and we'll decide about your money. Of course, it's all your own, and you are to spend it just as you please.

CHARLIE.—Charley go alone to can'y store, an' den 'e heeden don not know nossin about it.

Mr. CHEERYBLE.—Oh you wicked little rogue!

All this time Master Charlie held me all crumpled up in his little fat hand. I felt bruised and burning hot, and was greatly relieved when he fell asleep at last in his corner of the sofa and let me drop out of his grasp. If I had possessed the power of self-circulation, I should have crawled under the sofa and hid myself. Presently Mrs. CHEERYBLE came to sit and talk with her children, and she at once saw me and picked me up. Very kindly she smoothed out my wrinkles, and carefully placed me on a bracket near by, where I could have overheard the long conversation that followed; but I was tired and rather sleepy, like my new master, and while Mrs. CHEERYBLE was talking about FAIRIBAUT and NASHOTAH, and such strange names of places, I lost myself in dreams.

(To be Continued.)

## MISSIONARY CORRESPONDENCE.

## MISSISSIPPI.

*Yazoo City*—REV. W. H. PHILLIPS.

REV. AND DEAR BROTHER: This is one of the oldest parishes in the Diocese. The church building, a wooden one, was destroyed a few years since; there never was a Rectory. There had been no regular services for five years, and there was no sign of an organized parish, except a Sunday-school, which had been kept alive by the unflagging devotion of a few pious women. There was no vestry, and not even a Parish Register that I have been able to find. The organ was destroyed; and the altar, a few benches, a Bible and Prayer-book, is all that is left of a once thriving parish.

In the Fall of '65, three young ladies, without the encouragement of their own relatives, determined upon having the services of the Church. The financial affairs of the country were in a desperate condition, and they were told that when men were in doubt as to where their meat and bread would come from, they would be insulted for asking money to make up a Rector's salary. Their zeal, however, was not to be so easily cooled; and in January, a house belonging to the Baptists was obtained, and fitted up at an expense of three hundred and fifty dollars. The work actually done was not worth one hundred dollars; but they could not even find a man to attend to the work and see that it was done according to agreement. The Bishop was written to to send a clergyman, and a salary offered of eight hundred dollars in January. During April last I visited the parish at the earnest request of the Bishop, and only concluded to take charge, when I learned of the zeal and energy of the trio, and experienced the warm greeting of a people fully realizing their want of a shepherd.

I entered upon my duties the first of July. Since the second week, daily morning prayer has been offered; during the summer at six o'clock, since the fall at nine o'clock. There has been an average attendance of twelve persons, and no morning have I been without a response. Evening prayer is offered on Friday evening, after which is a lecture on the Prayer-book, then a class for instruction on the Church, &c.

Every Sunday I open the Sunday-school at 9 o'clock A. M.; have morning

and evening prayer, and generally preach two sermons. The offertory is made every Sunday. Since my arrival a bell has been procured, costing one hundred and eighty dollars; blinds, also, for the windows, costing forty dollars.

There are three schools (under three instructors) now doing well, numbering forty-eight pupils. These schools are carried on under great disadvantages, having no suitable buildings. I rent one house (which is not at all fit for the purpose) for one school-room. I use the house of worship for another portion of the school, which is a very great inconvenience. These schools attend on morning prayer every Wednesday, or Saint's day.

Holy Communion is administered every month, and would be on Saints' days, did not the school interfere. If I had two school-rooms belonging to the parish, this portion of the work would go on admirably; but our people are too impoverished to help me in the matter, and I know not of whom to seek aid but of God, who will send it in His own good time. There is not, I think, another parish church school in the Diocese, and not another parish in which there is daily service. Our present house of worship may be taken away next January, and I know not what we will do, as the parish is by no means able to build a church. The crop this year is very short, but I hope God will provide Himself with a house if needed. There is a large missionary field around me calling for the Church, but, as you see, all my time is taken up here.

There are three missionary stations that ought to be supplied from this place. Our Church people are scattered through the country, and many of them have not seen a priest of the Church for years. I believe much good could be done in this now desolate region, and many souls saved to Christ. With assistance from the Missionary Society, I can get a priest to help me in my work here, and supply these mission stations. I shall propose a man for this work to the Bishop in a few days. The station will give something towards the missionary's salary.

The congregations have been steadily on the increase, and on the last favorable day the little building was quite full. The Sunday-school is steadily increasing.



The prospect before me is very bright, and the fruits of three months labor are certainly gratifying. I find it impossible to do my parish work fully. I have enough work to employ a deacon's whole time. I have had but one day of rest since my arrival, and then I was sick. The prosperity of the parish would be increased two-fold with a Deacon's help. A Sunday-school library would be of great advantage, as many persons will read the books that have not the moral courage to come to service.

The parish has no vestments at all. I happen to have a surplice and stole of my own. I am very much in need of well printed Prayer-books for public use. There is no Communion service worthy of the name. I now have a Vestry which I hope will help me in my work. I have never known people to give more liberally, according to their means, but they can do little else than keep things as they now are. I know not when to hope for Church, Rectory, or School buildings. I am compelled to pay six hundred dollars rent for a dwelling house for one year.

### COLORADO.

*Nevada City.*—REV. W. A. FULLER.

From the time that I left Massachusetts in company with the Rt. Rev. Bishop RANDALL, for Colorado (May the 22d), until September the 1st, I officiated, by direction of the Bishop, in St. John's Church, Denver, during the Rector's absence, who accompanied the Bishop on his tour of visitations, already reported.

September 5th I was promoted to the priesthood by Bishop RANDALL, in St. John's Church, Denver, and immediately thereafter (September 11th) came to this place, by direction of the Bishop, to begin here my missionary labors.

I have now labored here just ten weeks. I will state at once the results, and also how they have been accomplished. In the outset I found no church edifice; no house of prayer; no place for the public worship of Almighty God, save a dirty, dingy-looking "hall," which serves as a receptacle for everything that comes along of a public character, and is constantly used for dances, shows, etc.

I have found but few persons in the place who have, at any time, been Communicants in the Church. The people in general knew but very little of the forms

of our Church service; and, as a consequence, I was compelled at times to take both parts of the service in certain portions, and go on as best I could. We had no choir, and a part of the time no singing; yet I was well and heartily received by the people, and not a little encouraged by the sincere heartings of their manners toward me.

But now I have the pleasure to announce to you that I have a church edifice twenty-two by forty-six feet, with a vestry ten by fourteen feet—and in other respects well proportioned—enclosed, and in process of being finished. We are hoping to be able to enter it for public worship by Christmas time. For this object I have raised by subscription here in Nevada about a thousand dollars, *in the worst time to raise money for any object that the country has yet seen.* The people who reside here are mostly miners and poor. The properties of the place are owned by Eastern capitalists, whose works are almost entirely at present *standing still.*

Bishop RANDALL has promised me a thousand dollars towards the church edifice, and the remainder I expect to raise on the ground. It will cost near three thousand dollars.

We have now a good choir organized and partly drilled. I have enrolled fifteen names of persons who desire to be Communicants in the Church. Five of these have been such heretofore; the remainder propose to become such. Ten of this number will be candidates for Confirmation.

A vestry has also been organized, consisting of two wardens (Communicants) and eight vestrymen, from amongst the most substantial men of the place. Two of them are Communicants, and two others propose to become such. The parish is not yet fully organized, nor is it able *yet* to stand quite alone. If, however, the mining business should improve (there is good grounds for the hope that it will), it will not be long before this parish, now just starting, will become self-supporting.

This is now the only church in the place. Ministers of other denominations have for some time held services here, of one sort or another, but nothing prominent has been accomplished by any of them.

I have as yet no Sunday-school organized, chiefly because the "hall" is occupied by the Methodists for that purpose; and there has been no opportunity for me to organize one. However, as soon as we

shall enter the new church-edifice, I intend to organize at once a Sunday-school, and have no doubt of ample success in that undertaking.

Such, in brief, is a statement of the results thus far of *ten weeks'* labor in Nevada "City."

## WASHINGTON TERRITORY.

*Olympia*—REV. P. E. HEYLAND.

Our good Bishop lately made his annual visit to Puget's Sound. He arrived in Olympia on Saturday evening, not a little wearied with his journey. On his way hither he providentially escaped what might have proved a serious injury. The stage in which he was traveling overturned, by means of bad roads, and he was thrown out; but, thank the Lord, coming on all fours, he sustained but little injury. On Sunday he preached in St. John's Church, both morning and evening, to the pleasure and edification of large congregations. At the evening service two were confirmed.

On Monday morning I accompanied him to Seattle. We arrived here in the evening. Tuesday, and Wednesday were spent in visiting; and on Wednesday evening services were commenced which lasted during our stay, till Sunday evening. These services (which were held in the Methodist church) were well attended, and I have reason to hope will prove a lasting blessing to some.

On Sunday morning, the church was crowded with persons of all creeds. The Bishop preached an excellent extemporaneous sermon, which was listened to with great attention. At the same service one lay-reader was confirmed, after which the Holy Communion was administered.

In the afternoon we visited the Sunday-school, when the Bishop catechized and addressed the scholars, and expressed himself as highly pleased with their proficiency and the work generally. Through the kind efforts of a lady (once an active member of St. John's Church, Olympia,) they, during our visit, received a present of a valuable Sunday-school library, which was most thankfully received and highly prized. This is entirely a lay work. It was inaugurated and organized upon my first visit, about one year since, and through the efforts of a few zealous members, has been carried on to its present prosperous state. They have lately added a valuable help to both Sunday-school and

other services—a parlor organ, worth one hundred and fifty dollars.

The Church, everywhere, needs many such lay-laborers, who would thus "fight manfully under Christ's banner." Our great Exemplar declared: "I must work the work of Him that sent me while it is day."

We all have work to do, and well will it be for the Church, when the laity, as well as the clergy, act out what they already profess to believe, because taught in the gospel, viz., that work is the condition of life in Christ's kingdom, as well as in this terrene. If this were remembered and acted upon, there would be but little cause for mourning over "bright opportunities blindly refused." There would be the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Work would beget that comfort which only labor for Christ and His Church can produce. I have invariably found working Christians to be the happiest Christians. "The work of righteousness shall be *peace*," &c., &c. These few members are really such; they have but little of this world's goods, and yet during the last year, since my coming among them, (and I can make only occasional visits) they have done their utmost. In addition to aiding the Sunday-school and purchasing a "parlor organ," they presented the Bishop with the deed of a lot for a church for which they paid two hundred dollars, and have also a considerable portion of the lumber, and other requisites for building the church, in hand.

They need and deserve encouragement. I would that some one endowed with ability would help them. A few hundred dollars would give impetus to the work and great encouragement to these well deserving people. What a token of love for the Church, their handing the Bishop of the same, on his first visit, a deed for a church lot!

Having spent a week at Seattle, we left on Monday for Port Townsend, where we arrived on Tuesday morning. Here the Bishop left me to pay a visit to the Bishop of Columbia, who resides in Victoria. During his absence, I was preparing the way by pastoral visitation and council, and other ministerial offices. There were four adults and nine children baptized. The Bishop returned on Thursday, and services were held on Friday and Saturday evenings. On Sunday morning, St. Paul's Church was conse-



erated to the worship of Almighty God. The Bishop preached the consecration sermon to a large and attentive congregation. In the afternoon, the rite of Confirmation was administered to four candidates. This addition to the Communicants doubled their numbers. The Bishop addressed the candidates in that impressive and fatherly manner peculiar to himself. Service again in the evening closed the series of interesting services.

The Bishop is now over two hundred miles from his home and his next appointment, without any regular conveyance for one week. The only one offering for the first half of the journey, within the compass of our means, was a canoe. This is accepted, but it is by no means a pleasant mode of travel, for we are obliged to lie at full length at the bottom, without shelter from the heat or cold; traveling night and day without any other covering than that we stood in the day previous, exposed to the scorching sun and the chilling midnight air, to say nothing of the dangers incident to travel in an Indian boat twelve feet long and three feet wide.

Through a kind Providence we arrived safely at our destination, though somewhat more stiffened than when we started. It may afford encouragement to the Church to hear that apostolic labors have not ceased: There are still those who are not moved because of "perils by the sea, perils by the land, hunger and thirst, cold and weariness."

## OREGON.

*Oregon City*—REV. J. W. SELLWOOD.

My work remains much the same as when I last wrote. No material change has taken place, either prosperously or otherwise. While I have nothing encouraging, still I may say that I have nothing discouraging to report, unless the want of immediate progress may be considered as such. To all appearances, the work of the Church, in my field of labor, is at a stand still, neither going forward or backward. My congregations are pretty much the same as they were six months ago, and the interest in spiritual matters but little increased. This is indeed to us "the day of small things."

In Oregon, as well as in most parts of our western country, we labor under many disadvantages arising from our not being pioneers in the field. When we

came here we found religious services already established, churches built, and congregations organized. Those who value the privileges and blessings of the gospel at all, have found themselves a home in some one or other of the various denominations. Thus associations and ties have been formed, and interests concentrated, which will take years of patient and prayerful labor to undo, if ever they are undone.

Then, again, Episcopalians are not a migrating people. They do not go to settle up a new country as the members of other religious bodies. I presume, in Oregon, where there is one Churchman there are fifty Methodists, and a similar ratio, though not quite so large, exists between our Church and the leading denominations of our country. It is extremely doubtful in my mind if there be another State in our Union where there is such a small sprinkling of Episcopalians as there is in Oregon. And not only is the number of Communicants extremely small, but the number of those who have been brought up in the Church, or have had any acquaintance with her whatever, is very small also. With the field thus preoccupied, numbers, wealth, influence, prejudices, all against us, we have to labor almost single-handed in building up the interests of our beloved Zion. But the work is of God. The Church is of Christ's own planting, and must finally succeed, for we have the divine promise that "the gates of hell shall never prevail against it." This is our encouragement, and with it we labor on, fully believing that we shall reap in due season if we faint not.

## MINNESOTA.

*Stockton*.—REV. BENJAMIN EVANS.

REV. AND DEAR SIR.—After nine years service as missionary in the above named place, BISHOP WHIPPLE has granted me a few weeks rest with the privilege of visiting my friends in the East.

When I review those nine years there is but little of spiritual interest to attract the attention of the passing stranger, but to those familiar with the place and people there is much to cause grateful acknowledgment to Almighty God for His blessing on His Church and the success of her services. Out of fourteen Communicants, are seven who never heard the Church service, nor saw an Episcopal clergyman,

until they saw and heard your missionary, and now they are truly pious, working zealously for the salvation of others and the promotion of the Church, gathering children and adults to Sunday-school, bible-class, and Divine Service.

The Lord's day is now generally observed as a sacred day, and the neat church edifice—out of debt—is well attended by many a devout and Christian family.

We have many reasons to be encouraged and to go on to our journey's end in faith, and patient labor; we can know no rest until age and infirmities shall say, "your work is done, your labors are finished."

Our Diocese under its eminent and zealous Bishop is highly prosperous. We need more ministers, and we need the fostering care of the wealthy of the Church at large. Give him men, give him means, and our Bishop will do a work for God, which in ten years, will be unequalled in the annals of the Missionary field.

Come beloved, come to the help of the Lord in this field ripe and ready for laborers, by this means lay up treasures in Heaven.

## TENNESSEE.

*Memphis.*—REV. J. J. VAULX.

REV. AND DEAR SIR: AS I am a missionary receiving a stipend from the Domestic Committee, duty requires that I should give you some account of my labors and success in my field of work. God has very much blessed us in our work and labor of love. My field of labor is the northern part of the city of Memphis, and the suburbs of Memphis across the Bayou Gayoso, known as Chelsea. My labors began a year ago last September. Our design was to build a church to the memory of the late Bishop of Tennessee. At first I could find no room to rent where I could hold service. We began services the 12th of September, 1865, in a private parlor, having about a dozen in attendance, and about as many in Sunday-school. We held services here until about the middle of September following, when we hired two small rooms, fourteen by fourteen. In the one we held service, and the other I used as my bedroom. Congregation and Sunday-school rapidly increased, being composed for the most part of English folks and their children, and it soon became necessary to use both rooms for service, which we were able to do by

placing the reading desk at the door which connected the two.

On the 8th of January, 1866, I began a parish school,—“The School of the Church of the Good Shepherd;” and secured two teachers. In a wordly point of view it was a bold move, and almost sure to fail of success, for at that time the Presbyterians were opening a school in the basement of their place of worship in Chelsea, having secured a very popular teacher. And besides that, I was depending for my support on the salary which I received from St. Mary's School, which amounted to ninety dollars a month, and the salaries I promised my two teachers amounted to just this sum. Hence I say, if I had trusted to man, it had failed. But God was my strength; I trusted in Him. Our school increased slowly until the 8th of May, when the session closed, with fifty-four pupils.

All this time we had been busy collecting moneys and looking for a location. We had several lots offered to us for sale, but upon examining titles, found them not perfect, and we had almost despaired of being able to get one in a proper locality. About the first of April we secured a lot, finely located, in Chelsea, but near the corporation line of Memphis. The size of the lot is seventy-four and a quarter feet by one hundred and forty-eight and a half, and we were to pay twelve hundred and fifty-six dollars cash, and the same sum in a year from that time. We made the required payment, and immediately set to work to get money to put up a building, which was to answer for a school-house and for a temporary church. We had the shell of a building put up and painted and glazed, at a cost of twenty-six hundred and fifty dollars. The corner or foundation stone of said building was laid last Ascension-day, and we have been worshipping there since the 25th June, when we finished paying for the building. Our school began again the first Monday in September, with forty-three pupils; it now numbers seventy, and there is every prospect of its numbering a hundred before the close of the session. We now have the means, and are having the plastering done preparatory to winter.

Our Sunday-school, which began with about ten pupils a year ago, now numbers nearly two hundred. The number of families connected with our mission is fifty. I have presented for Confirmation twenty-three persons; admitted to Communion three others; baptized thirty persons. We



have daily morning and evening prayer. Has not God wonderfully blessed us? We are very thankful for it.

My dear Doctor: If you could by any means procure for us a supply of Prayer-Books, you would bestow a great blessing on this portion of Christ's flock. Please get them for us if you can, for we need them very much.

## WISCONSIN.

*Huntingdon.*—REV. A. B. PEABODY.

DEAR SIR: Since my last report, no interruptions of my work have occurred, and, with one exception, no changes either as to the amount of labor done or the mode of application.

During the last quarter I have several times visited and officiated at Osecola Mills and the Falls of St. Croix. The former place is a county seat, situated on the River St. Croix, about fourteen miles from my residence, and the other about eight miles up the valley on the same stream. At both places there are numbers of our Communion literally under spiritual starvation for the Church's bread. It is sad to mark how scattered are the sheep of our Fold, and to know that the Church has not a sufficient number of shepherds to re-gather and feed them. The missionary has alone the opportunity of learning how extensive this evil is, especially the Western missionary. Everywhere he rambles he finds the strayed and destitute lambs of the flock. Dropped from the ceaseless tide of immigration, one remains in this locality and another in that; here a single member and there a whole family, all equally destitute of the Church's blessed privileges, and all so distant from each other as to be wholly unable to procure and maintain them. I am persuaded the Church will not come quite up to the line of her duty in this land till she has adopted some plan for mustering a more numerous itinerancy. She cannot retain her own otherwise, nor make her gains far exceed her losses. There is a constant drain going on from her membership, which, until she can countercheck by agencies that shall be able to pursue and make the lines of her domain outrun the wandering currents, will never cease to be an occasion for the boast of her enemies

that she does not show a growth commensurate with her pretensions.

Each year there are reported from each diocese some hundred additions to our Communion, far outnumbering our losses by death. Our yearly statistics ought hence to show a steady yearly increase, greater than they do. I cannot account for this state of our record but on this wise: that yearly so many are wandering Westward, or seeking homes in localities where the Church has no organized operations. Certain it is that "Episcopalians" are found scattered everywhere in localities that are not reached by her ministry, and hence they are not included in the returned lists of membership. And this is not the saddest feature of the picture. Too many of these, in their privation, either become utterly careless of their sacred calling, and religious privileges, or seek those privileges in other ministrations, whose agencies are so numerous that they are able to penetrate into every corner and by-place of the land.

Now, are we less wise than they, or have we a less efficient system of operations? For any desirable abiding good, I do not believe it.

Our disadvantage is the want of numbers in the Church's agents. It is well, doubtless, to make the cities and larger towns the foremost objects of attention, and, in following out this policy, as I suppose, the Church is unmistakeably increasing her numbers there. But shall the straying lambs not be cared for? The faithful shepherd is represented as leaving the ninety and nine that he may seek the one lost sheep. I cannot but think this is one of our models. And how, but by exercising the same great care for every member, shall we ever "possess the land?"

Our venerable Bishop has been among us since my last communication. Eight persons were confirmed by him in my mission, which will be duly noted in the closing report for the year. The very presence of one, coming like him, with the venerable marks of accumulated years upon his head, and showing forth his apostolic office in the administration of primitive rites, has a grace attending it. It is a spiritual good to the people among whom he moves.

## ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from November 10th to December 10th, 1866.

## Maine.

Augusta—St. Mark's, advt. offering....	\$58.00	
Gardiner—Christ, " for		
Bp. Randall's mission.....	67 00	
Wiscasset—St. Philip's.....	10 35	135 35

## New Hampshire.

Keene—St. James'.....	16 00	16 00
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## Vermont.

Brattleboro—St. Michael's advt. off'g...	10 00	10 00
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## Massachusetts.

Hyde Park—Christ.....	9 25	
Lowell—St. Anne's, advt. offering.....	57 61	
North Adams—St. John's, advt. off'g....	8 00	
Springfield—Christ, " " ..	118 86	
Taunton—St. Thomas'.....	87 00	280 72

## Rhode Island.

Burrillville—Calvary.....	2 25	
Crampton—St. Philip's.....	1 36	
Newport—Christmas offering, from a family mite box.....	17 00	
Providence—St. Stephen's, a member, for Indians, under Bishop Whipple.....	200 09	
" St. Stephen's, E. D. Fogg, Esq., for Indians, under Bp. Whipple.....	100 00	
" Part proceeds Del. meeting.....	203 08	523 69

## Connecticut.

Ansonia—Christ.....	12 00	
Bridgeport—St. Paul's, thank offering from a member.....	5 00	
Bridgewater—St. Mark's.....	6 50	
Hartford—St. John's, advent offering of which for Bp. Whipple, \$10 for Rev. Dr. Breck, \$2.25.....	218 71	
Meriden—St. Andrew's.....	31 05	
Norwalk—St. Paul's, Nov. 18th.....	158 00	
" Trinity Chapel, Nov. 18th.....	23 00	
Nichol's Farm—Trinity.....	5 00	
Portland—Trinity.....	33 00	
Woodbury—St. Paul's.....	10 00	

## New York.

Albany—St. Paul's, J. H. V.....	50 00	
Amsterdam—St. Ann's.....	3 70	
Brooklyn—Emmanuel.....	191 93	
" St. Luke's, part of coll.....	175 00	
" St. Matthew's, adtl.....	1 00	
" E. S. H.....	3 00	
Huntington—St. John's, a member, second payment, quarterly pledge.....	25 00	
Monticello—St. John's.....	5 00	
Morris—Zion.....	19 16	
New York—Church of the Advent, adtl	5 00	
" All Angels.....	4 35	
" F. Hubbard, Esq.....	100 00	
" J. S. Wells, \$50; W. T. Wells, \$50; Lizzie Wells, \$1.....	105 00	
" F. T. B.....	5 00	
Poughkeepsie—St. Paul's.....	65 00	
Sing Sing—St. Paul's.....	40 00	
Somers—St. Luke's.....	15 85	813 99

## Western New York

From one of "The children of Silence," for the Indians under Bishop Whipple.....	100 00	100 00
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## New Jersey.

Haddonfield—Grace, for Bp. Vail.....	7 00	
Long Branch—St. James.....	9 50	
Moore's Town—Trinity.....	7 00	23 50

## Pennsylvania.

Churchtown—Bangor Church.....	89 39	
Danville—Christ.....	26 65	
Philadelphia—Rev. James Saul.....	25 00	
" Mrs. A. F. Wheeler.....	40 00	
Pittston—St. James'.....	17 00	
Morgantown—St. Thomas'.....	6 00	
Williamsport—Christ.....	25 60	
" Little sisters' 6th birthday, \$1; in memory Amelia, \$1; to replace the money lost, \$2: M. \$1.....	5 00	234 64

## Pittsburgh.

Laceyville—St. Paul's.....	7 25	
Meadville—Christ.....	35 72	
Pittsburgh—Miss E. E. Metcalf, \$100; Miss C. D. Metcalf, \$100; Mrs. A. D. Metcalf, \$100; Sharon—St. John's.....	4 25	347 22

## Maryland.

Baltimore—A mite towards Bp. Whipple's work.....	2 50	2 50
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## North Carolina.

Asheville—Trinity.....	5 00	
Henderson—Holy Innocents.....	5 25	10 25

## Georgia.

Augusta—St. Paul's, advt.....	40 00	40 00
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## Tennessee.

Memphis—Good Shepherd.....	12 00	12 00
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## Ohio.

Collamer—St. Paul's.....	3 00	
Hudson—Christ.....	16 66	
Penninsula—Bethel.....	3 84	
Painesville—St. James'.....	51 00	
Toledo—Trinity.....	100 00	174 50

## Indiana.

Crawfordsville—St. Paul's.....	15 50	15 50
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## Illinois.

Pittsfield—St. Stephen's.....	2 00	
Rock Island—Trinity.....	10 00	12 00

## Michigan.

Ann Arbor—St. Andrew's, five cent coll.....	27 25	
Kalamazoo—St. John's.....	16 50	
Monroe—Trinity.....	10 00	53 75

## Wisconsin.

Beloit—St. Paul's.....	9 20	
" A. S. M.....	5 00	
Milwaukee—St. James'.....	25 00	
Sheboygan—Grace.....	17 74	
" St. Peter's mission.....	4 36	61 30

## Iowa.

Cedar Rapids—Grace.....	15 62	15 62
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## Minnesota.

St. Cloud—St. John.....	12 85	12 85
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## Legacies.

Estate of Orange Clark, Esq., Pipestown, Mich., ½.....	100 00	100 00
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## Miscellaneous.

A churchman.....	2 00	2 00
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Total.....	\$3,499 64	
Previously acknowledged.....	4,573 35	
	\$8,072 99	

# MISSIONARY TRACTS.

NUMBER TWO.

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## Delegate Meetings of the Board of Missions,

OCTOBER, 1866.

MEETING IN PITTSBURGH, PENNSYLVANIA.

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*ADDRESS OF THE REV. A. N. LITTLEJOHN, D.D.*

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THE ECCLESIASTICAL SYSTEM BEST ADAPTED TO MEET THE RELIGIOUS WANTS OF OUR COUNTRY.

THE following views are offered for the serious consideration of all who may deem them worthy of attention, but scarcely with the hope that they will command immediate assent in all quarters. My purpose will be partially accomplished if they shall provoke candid and thoughtful inquiry in the direction toward which they point. The topic itself is one which the progress of events, and especially the recently invigorated impulses of our national existence, have clothed with profound significance.

The time is not far distant when some one of the existing systems of Christianity will take the lead in moulding the religious element of our national life, and will do it so conspicuously as to leave no doubt as to the supremacy of its influence. Of the many organizations now in the field claiming a commission to offer to the people the Message of Reconciliation, some are destined to an early decay, some will be content to hold their own, counting themselves happy if saved from extinction; while a few that have given proof of their tenacious hold on the future will remain to struggle with a growing intensity of zeal for the mastery over the national heart and intellect. It is one of the gravest inquiries connected with our time and country, which of these will finally win the victory and thus become the spiritual custodian of the will and conscience of the Republic. It is indeed supposed by some that this result is improbable because our religious instincts and intellectual tendencies encourage the constant multiplication of sects, and that this cause of itself will defeat all attempts at consolidated strength and ultimate domination by any ecclesiastical system. It is believed



that the centrifugal will overcome the centripetal force for a long series of years—our American character being too fond of the rivalries and competitions of antagonizing systems to permit itself to be brought into subjection to the authority of any one of them. But there are evident symptoms on the face of our life, and of our graver literature, that the subdividing, disintegrating process has nearly reached its limits. The religious movements and combinations that now attract most sympathy and favor are essentially reactionary against this process. There are on all hands a weariness of division and an almost passionate longing for union, with some; for unity, with others. Isolation and collision are no longer regarded in any other light than as sources of weakness and decay. Men are learning on a large scale, and after bitter experience, that each stick is of more account when tied up in the bundle than when lying apart by itself. Christian power, which for a long period resembled the sea endeavoring to resolve its infinite volume into a thousand opposing or parallel currents, each moved by an independent impulse, is now beginning to return to the healthy action which finds its counterpart in that common law which makes the tides but the orderly throbs of the ocean's central heart. But others again are inclined to believe that no such result can occur, because our civil constitution, both State and Federal, ignores alike all ecclesiastical systems, not only disavowing any bias, but repudiating the very knowledge of their existence, except so far as the duty of extending to all an equal protection may require. But this attitude of our public law, it will be found, will hasten rather than retard the issue. Aside from its remoter influences, it will do two things.

First, It will prevent external interference during the struggle, and will secure fair play.

Second, It will stimulate the parties to the struggle by constantly reminding them of the magnitude of the prize, of the freedom to enter the lists granted equally to all, and of the fact that the strongest, the best drilled and equipped will win the victory. Now it follows from this that as neither State enactments, nor State alliance, nor State patronage can interfere to determine the result, it is demonstrably sure that that ecclesiastical system will finally prevail which shall most effectually meet the religious wants of the national life. Affinity, adaptation, energy, aggressive power will settle the contest.

The importance of the question thus brought before us is enhanced by every thing we may say, believe, or imagine touching the present and future greatness of the Republic. What, then, let us inquire, are the foremost Religious Wants of our American life? Having regard to its existing peculiarities and latent tendencies, it has seemed to me to demand,

1st. A Faith securely anchored, simple and undogmatic as excluding the subtleties of speculative thought; pure as being free from additions, or omissions, or adulterations affecting its integrity; historic as being "the faith once delivered to the saints," and continuously professed all along the ages.

2d. It demands a worship which shall fixedly embody that Faith; which shall foster reverence without engendering superstition or idolatry; which shall satisfy every healthy instinct of cultivated taste, without running into extravagance; which shall be uniform over the whole continent, and yet capable of adaptation to every emergency.

3d. It demands a practical discipline of the private and public conscience which shall instruct and guide without enslaving it.

4th. It requires a Religion which shall tone down without destroying the noisy and impetuous individualism which modern civilization is disposed to accept as its final fruit—a Religion which shall reconcile the claims of personal liberty with the authority of institutions in Church and State which rightfully and of necessity demand the allegiance of the individual will.

5th. It needs a Religion which shall temper the impatience, restlessness, adventure and self-confidence of the present with the wisdom and experience of the past.

6th. It craves a Religion that shall be in hearty sympathy with the progress of knowledge and material development, and with the ripening taste for the beautiful in letters and art.

7th. It is feeling after—as under the sway of an irresistible instinct—a Religion whose self-poise, whose moderated unction, intelligent zeal, and steadfast utterance and exhibition of what is eternal in the life of man, shall sober the spasmodic and intemperate fervors of this pleasure-seeking, money-getting, excitable, passionate American character.

8th. Finally, it will demand more and more a Religion which, as it shall be the creature and property of no section, shall be equally at home in all parts of our vast and diversified domain, with a sweep of conception and energy large enough to encircle and sanctify every legitimate national impulse, however intense and gigantic; tied up to no pet philanthropies and reforms, but preaching a Gospel which, lying behind them all, brings life and liberty to all who receive it, irrespective of race or latitude.

Such, in my judgment, are some of the leading wants which the ecclesiastical system that is to predominate in this country must supply. Now there are but three systems that will pretend to cope with these urgencies—the Sect system or Denominationalism, the Roman Catholic system, and that of our own branch of the Reformed Catholic Church. Of these, the first *cannot* do the needed work; the second *ought not* to be allowed to do it; the third *can* do it, *ought* to do it, and if thoroughly alive to its duty, *will* do it.

The Sect principle divides and disintegrates whatever it touches. It is the solvent of unity, the genius of separation. It is devoured by an internal warfare of forces which it cannot help but develop, but which it is powerless to guide. If true to its instinct, it is hopelessly narrow. It cannot be intense without running into bitterness and bigotry. If it attempt to be comprehensive, it becomes indifferent to the root idea of its own life and thus lapses into decay. It is prone to excitement and instability,

readily coalescing with each strongest impulse of the hour. Without proper balance itself, it cannot act as a judicious moderator of the perturbations and tumults of the popular heart. Its creeds change or drop out of sight before they have fixed their likeness on the minds they attempt to sway. Its moulds break before they have done their work. Itself inconsequent, incoherent and unhistoric, it is powerless to grapple with the continuous, collective life of a nation.

Take the Denominational principle where it shows most strength and least weakness; take in its best and most large-hearted representative—I mean Methodism—a system which in zeal, energy and faithfulness has well nigh distanced its neighbors. Though I shall speak frankly of what I believe to be the incapacity of Methodism to provide the religion needed by this land, I will not withhold the expression of my admiration for the earnestness and power with which it goes at its work. Observe, I speak of it as the best representative of the Sect principle; and if it cannot rise to the mastery of the Nation's life, it is utterly hopeless for any other type of Denominationalism to attempt it. Studied in this aspect, the vast numbers, the great wealth, the remarkable liberality, the present energy of Methodism cannot hide its essential defects. I know its eleven thousand edifices of worship, its twelve thousand local and regular preachers, its nine thousand parsonages, its million of dollars in the past year for missions, its twelve hundred missionary stations, its vast army of schools, colleges and publications for the masses. I recognize to the fullest extent all these evidences of the astounding growth of one century. And yet they do not alter my conviction that Methodism, though every chance be given it, can never permanently or generally shape the religious mind of this country. And these are my reasons—reasons which, of course, will be variously estimated according to the sympathies and associations of those who shall examine them. The ecclesiastical polity of Methodism, so far as it is distinctive, does not claim to be anything else than the product of expediency. At the time of its origin it was believed to be the best arrangement for its special work by those who constructed and set it in motion. In its treatment of the laity and all matters of practical legislation and congregational government it is, in theory, as exclusive and sternly despotic as Rome. The highest order in its ministry does not pretend to be more than a clever imitation of the historic Episcopate. It can show no better warrant than the authority of unauthorized men who were zealously affected in a new movement. The life of Methodism bounded, as it is, by the limits of a single century, can never satisfy the historic sense of the people, can never be linked with the grand memories and associations of the race which underlie all profound and lasting attachments to living institutions, whether sacred or secular.

Moreover, its intensely emotional and excitable habit tends to increase rather than allay the chronic feverishness of our life. Admirably adapted to the work to be done on the frontiers, or among the populations of the country and the smaller towns, its order, worship and general temperament can never give it predominance in the great cities. But if it fail at the centres and pivots of social life, it must fail in the whole



series of attempts at supremacy. But, as has been declared, if Methodism cannot elevate itself to the rank of a dominant religious guide, it is idle for any weaker form of the Sect principle to try it.

On the other hand, Romanism, if it *could* and *would*, *ought* not to be allowed to assume this position. When I say ought not to be allowed, I allude to no other prevention than what is attainable by the action of moral forces. Undeniably Romanism has many of the conditions and faculties for such supremacy. Clearly it has the genius and ambition to attempt it. Its plans of labor, its legislation, its hope and intention do not come short of the vast magnitude of our continental life. Where it lays a stone, it does it so surely that no pressure or commotion in the coming years shall disturb it. Achieving, attempting little out on the borders of our expanding life, or in the obscure and less important places among old populations, it gathers up its power, its talent and wealth for work at the ascertained centres of our life. It knows well that if it can grasp the heart, the extremities will, sooner or later, surrender. It operates, moreover, along the vast line of its activities with the silence and fixedness which attest unity of will and counsel. The Roman Catholic Church possesses the strongest possible flavor of historic association, reaching back by a continuous life to the original foundation of modern society. She wields over sense and imagination the full power of an impressive and elaborate ritual. Her organization is the most compact and effective the world has seen. She economises all gifts, provides a place for every talent, and room for every temperament. She husbands alike the zeal of ignorance and the zeal of culture; the faith, power and sentiment of woman; the will, thought and energy of man. She saves the very fragments of strength which other systems feel strong enough to despise. With broad and definite schemes of education, she enters the lists abundantly prepared to dispute, in the next generation, for the possession of the rising intellect of the land. Thus much a candid consideration of facts will oblige every one to admit. Disparaging an adversary, or attempting to cover him with obloquy, or treating him to hard names and bitter denunciations, does not make the victory over him any easier. And yet, though I have conceded all this, I cannot think of her possible predominance over our fresh young life without a shudder. You need not that I should remind you of her traditional instincts and ambitions; nor that I should enter upon the dreadful record of her abuses, corruptions and oppressions. But there are some things which lie out in such bold relief, and which modern experience is so familiar with, that I cannot, in this connection, pass them by in silence. We know that she is the ally and patron of ignorance, superstition and idolatry in the original seats of her power where her influence has been undisturbed. She cannot guide either the private or the public conscience without reducing it to bondage. She holds a theory of the priesthood which practically erects that sacred function into an impassable barrier between God and the individual soul. She denounces not the excesses of liberty, but liberty itself as this generation understands it. She is the hereditary and incurable enemy of diffused knowledge and material progress. She treats free institutions and a

free press as cancerous spots on the face of society. She is unfriendly to the circulation of the Word of God. She has corrupted the faith by unauthorized additions, and buried the pearl of great price under the dust and rubbish of vain traditions.

Nor only this, for she defends the liberties she has taken with the faith upon a principle which, logically considered, places her on a common basis with the most dangerous form of living infidelity, Rationalistic Pantheism. Finally, however Plenary Councils and Papal Edicts may modify and readjust her position, she is not, and, without self-destruction, cannot be brought into cordial sympathy with the civil, intellectual and spiritual life of this land. Nor can those who recall the past, contemplate without horror, the possible repetition here of those chapters in her life which have made her career in history so remarkable.

But if Denominationalism cannot and Romanism ought not to assume the leadership of this people, can it be done by the third system named—that of our own branch of the Reformed Catholic Church. For one, I believe her equal to the task. I believe that she can do it, and that, if she can be made alive to her mission, she will do it. Nor does the fact that she is less than the others to-day in numbers, in wealth and organization, disturb my faith in her future. She can work as hard as Methodism and organize as effectively as Rome. And if she has not done it, it is because she has not risen to the measure of her capabilities.

I have named the features of the Religion needed by our Country. If this Church does not provide that Religion in all the fullness and completeness that could be desired, she at least fills out the pattern more nearly than any other. Consider what she is, what she offers. She has a historic life as indisputable as that of Rome,—a life veined with the piety and learning of generations,—a life enriched and sanctified by martyrdoms for the truth,—a life that has been broken on the wheel, laid upon the block, chained to the stake. She offers the Faith neither more nor less than that once delivered to the Saints and professed by the Church with one consent in the days of her unity and power. She holds a Ministry of Apostolic descent, which does not dream of change in the mode of its transmission or in the nature of its prerogative. She presents a worship so broad and full, so decent and edifying, as to leave no want unnoticed. Her Government is as popular as a free people could desire, while it is sufficiently consolidated for all the ends of authority. She is in thorough accord with the best impulses and aspirations of the Nation. She rejoices over every advance of knowledge and the arts. She loves the beauty of holiness in her Ritual and her Temples, as well as its purity in the lives of her children. She would tranquilize our impatient and fiery temperament by her calmness and moderation. With the single exception of Rome, she is the only Communion whose counsels and labors embrace the whole land. In her spirit, her plans, her instrumentalities, she is as unsectional as the organic law which expresses and defines the Nation's life. She is as welcome—as free from challenge or hindrance, upon the shores of the Gulf as along the lakes of the North; upon the plains of Nebraska and among the golden slopes of Colorado as in the great cities

of the seaboard and the interior; and her work to-day is actually going forward in every State and Territory of the Republic.

With such a system, with such aptitudes and powers, what has prevented our taking the position to which we are entitled? What is it that now imperils our future, and threatens to prolong the mistakes and failures of our past? What is it that stands between us and the sublime mastery over this gigantic life of our continent? I answer first of all and more than all, the lack of that *missionary spirit* which we are assembled here to arouse. We have been holding great treasures in an earthen vessel whose seams and leaks we have done little to stop except in the way of speeches, resolutions and canons. Up to this time we have been confessedly behind systems less competent to grapple with the necessities of the land. We are now behind Rome in combination, in ecclesiastical generalship and far-seeing sagacity; we are behind Methodism in individual zeal and corporate enthusiasm. And yet our position in these regards can be easily accounted for. It is no mystery. It is the result of causes for some of which we of this generation are not responsible.

1st. At the close of the last century we had a bad start, having to bear for years the odium of our descent from a Church immemorially associated in the minds of the people with a Political Power that strove to crush out the seeds of our national independence.

2d. Our proper work and destiny have not been fully appreciated by clergy or people. We have attracted within our borders material which we have not been able as yet thoroughly to assimilate. Multitudes are among us drawn from other communions, who have not fairly accepted the mould of our organic life,—who neither comprehend nor care for the enterprises which should command our energy and wealth.

3d. We have deliberately and culpably neglected to give adequate practical effect to the Episcopate—the noblest, as it is the most distinctive, feature of our polity. Instead of diffusing and multiplying it until it occupied every centre of influence, we have lapsed into the selfishness, isolation, and almost Puritan anarchies of an overdone parochial system. Holding it in theory to be the brain of our working system, we have failed in practice to make the extremities feel its power. Insisting upon it as the divinely appointed springhead of our ecclesiastical vitality, we have so hedged it in with worn-out and useless precedent, or so overlaid it with a burden of routine as to smother its innate capabilities of guidance and leadership.

4th. Our attention in the shape of legislation, literature, and public teaching has been too much occupied with the raiment we wear, too little with the life it covers; too much with machinery, too little with the living motive power—a thing not born of mechanism, but which, if it come at all, must be the work and utterance of the Spirit of God in the individual soul.

Let us, then, through all our borders, awake to the wonderful talent committed to us. Let us awake to the grandeur of the opportunities that confront us, and to the



preciousness and sublimity of that life which ere long must accept for good or evil some one of the existing types of religious thought and discipline.

The solemn urgency which presses upon us can be met by none of the labor-saving inventions of modern ingenuity. It will not yield to pleasant dreams, or sentimental aspirations, or fancy pictures of the latent and possible greatness of our Communion. It is a plain question of sowing and tillage and reaping. There is no short-cut or by-way to the harvest. The work to be done is as old as the Church, and the means for doing it are as old as the work. What has been found true in the warfare of living nations is equally true in the spiritual conflicts of the Kingdom of Christ. In spite of all improvements and discoveries in tactics and strategy, *character* is the great power—character in the ranks, character in the leaders. It is the personal qualities of the Pastorate—patient courage, self-mastery, self-sacrifice, the zeal that knows how to replenish itself at the fountain of spiritual power—the Holy Ghost: it is these that will determine our fate in the battle before us. To this end would that our people, our Candidates for Holy Orders, our Deacons, our Priests and Bishops might be endued with a double portion of the Spirit of God.

If we shall comprehend our task and our opportunity, we shall declare it to be the settled policy of our Church, for fifty years to come, that, whatever else she may undertake, her *missionary work* shall have the foremost place in her schemes of labor; that all questions which do not affect her Apostolic Faith and Order, and yet are full of the seeds of controversy and division, shall be indefinitely postponed; that though it may be well in the judgment of some to build Cathedrals and render more impressive the Public Ceremonial of the Sanctuary, yet it is better to establish Missions, to plant Schools, to organize Charities, to preach the Truth to a world lying in wickedness, to make our crowded streets, our vast plains, our populous coasts and rivers beautiful with the feet of them that proclaim the Gospel of peace. For thus only can we put ourselves abreast of the practical, energetic, earnest life of this Nation, and convert the march of American Civilization into another triumph of the Cross of Christ.

# A WORD TO THE CHURCHES

ON

## FOREIGN MISSIONS.

EPIPHANY, 1867.

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*To the Clergy and Laity of the Protestant Episcopal Church:*

DEAR BRETHREN:—The return of the EPIPHANY season brings forcibly to mind our obligations to send the gospel to the millions who are yet in heathen darkness.

The Foreign Committee earnestly desire to awaken a renewed interest throughout the churches in our Missions in foreign lands, whose pressing and growing necessities call for greatly enlarged efforts.

The great work of evangelizing the heathen is as yet but just begun. Hundreds of thousands have been redeemed from the power of Satan and taught to love and serve the true God through the agency of Foreign Missions, but hundreds of millions are still without the temporal and eternal blessings which the gospel brings; while the solemn command of the Saviour is still sounding in our ears, "Go ye into all the world and preach the gospel to every creature."

### SO MANY CALLS.

In many portions of our church the claims of Foreign Missions are neglected, because of the many calls upon the people for objects of charity and benevolence nearer home.

Now the call from a missionary field is pressing just in proportion to its spiritual destitution. Admit this, and the whole argument for Foreign Missions necessarily follows. Who are so spiritually destitute as those who are without the knowledge of the true God, dwelling in darkness, fettered by the barbarous customs and hideous rites of idol-worship, their children brutish, their women doomed to perpetual slavery! On whom does the work of missions tell so effectively as upon these? Where does Christianity make such contrasts in the condition of society? Where has she such triumphs, such miracles of grace as in the converted heathen?

Nor does distance diminish their claims upon our interest. Because an ocean rolls between us and them, is no reason why their cry should not be heard; nay, it rather gathers strength as it is wafted across the

deep, inasmuch as they are the farther removed from the blessings we enjoy.

Amidst the many calls, therefore, that thicken and crowd upon you, we beseech you let not the claims of the heathen be lost sight of.

We rejoice in all that is being done for the poor at home, for the Freedmen, for feeble churches in the South, and for the missionary work in the great and growing West. Would that these noble works for Christ might be increased ten fold. But none of these appeal more strongly to Christian interest and benevolence than the great Foreign Missionary fields that are now ripe for the harvest.

Many calls from the West to aid in building churches are from those who have been born and reared under the influence of Christianity, and are even now not without many of the blessings of Christian civilization. We plead for those who have none of these blessings—who have never heard of a Saviour, and are without the gospel in any form.

#### AFRICA.

One of our great and important Missions is in Africa. It is not many years since it was commenced, yet the Christian homes, villages, churches, schools, and native teachers, are the living evidences of God's blessing upon the faithful labors of our Missionaries there, whose zeal for Christ entitles them to our warmest sympathies, earnest prayers, and cordial support. To this point, the following words of Mrs. Hoffman, in a letter to a friend in this country, speak most impressively :

“Daily strength is given for daily duties, and our work at this station goes on nicely. I have a good teacher in the school, who also does all in her power to help me out of school. Mrs. Simpson (the teacher) is able to hold prayers if I am not well enough to get up early, but I am generally at my post in the morning at a quarter past seven, and always in the evening. I have a prayer meeting with all my household on Wednesday afternoon, and a missionary meeting with all my Sunday-school scholars on Friday evening. They are working to raise money to help me in the completion of the Blind Asylum. The ladies of Gambier, Ohio, sent me a valuable box of articles to be sold for the benefit of the House for the Blind, and I hope to realize one hundred and fifty dollars from it. I am determined to carry out all my late husband's plans in regard to the house, and thus far the Lord has prospered me. Mr. Toomey is the only white ordained missionary here. More laborers! more laborers! is our cry continually. May the Lord hear and answer us. I try to keep up, but the multiplicity of duties almost overwhelms me at times, and I



have but a small share of bodily strength. How can so many sit at ease in Zion, while thousands are daily perishing in their sins without one ray of gospel light? Oh! if they could but witness the degradation of the poor heathen as we daily do, surely their hearts would be stirred within them! We ought to have a strong band from the recent names added to our clergy list, but where are they?"

Another lady is conducting a mission-school at one of the chief stations entirely alone, and when advised by her friends to suspend her work until she could obtain assistance, she refused to do so but continued on with heroic endurance for reasons thus stated :

"The closing the station would disperse the children into heathen towns. Could you but witness the effect of a two weeks reaction, you would realize how disastrous to their eternal interests would be a scattering for an indefinite length of time. My duty seemed too plain to mistake, and the care which every man, woman and child takes to make me as little trouble as possible, and the readiness with which they respond to my every wish, all tell me that I have done right to remain. You may say I shall break down under the pressure. I expect to; but if I only have strength to keep the machinery moving until some one comes, I shall be most thankful. 'More laborers!' is the cry that goes up to the Throne of Grace day after day from many earnest Christian hearts here, and I cannot but feel that our prayers will soon be answered."

The Rev. Thomas Toomey is engaged in visiting, preaching, and administering the communion in different stations under the charge of native Deacons and Catechists. The following, from one of his letters, gives some idea of his labors :

"I am so pressed now with work that I am scarcely at home *three days* in the whole month. My time is divided between Cavalla, Cape Palmas, Rocktown, and the out stations. My babe, now eight months old, does not know me."

Shall we not send reinforcements to such soldiers in the forefront of the battle with Satan's hosts, and who are weary and fainting under their burdens? Let the Church furnish the means and they shall be sent, and the Redeemer's work shall go on in that benighted land.

The importance of raising up and training native teachers is demonstrated in the efficient and faithful services rendered to the mission by the native ministers and teachers. It is proposed, therefore, to build a house at Fishtown for a Missionary Training-school, as soon as the means can be procured for the purpose. The materials must be sent from this country, and it will cost six thousand dollars to put them on board of ship at New York. It will require as much more to construct and put

in order the buildings of this institution after the materials reach their destination. The plans for these buildings are already drawn, and the Foreign Committee only wait for means to push forward the enterprise.

#### CHINA AND JAPAN

Present another vast field of missionary work upon which we have entered. In October last, the Rev. CHANNING MOORE WILLIAMS was consecrated Missionary Bishop to this field, as successor to the late Bishop BOONE. The tried and experienced missionaries, Rev. Mr. and Mrs. NELSON are now on their way to reinforce the mission in China. In the city of Shanghai, containing three hundred thousand inhabitants, we have a church and chapel, in which there are over one hundred communicants. The greater portion of our service and of the New Testament have been translated into the dialect of that Province, and now one of our missionaries is aiding in translating the Bible and Prayer Book into the most extensively spoken language of the Empire. All of which is in addition to the complete version of the Scriptures in the *written* language—in the making of which Bishop Boone took so prominent a part.

Five years ago we had in operation there two boarding schools—one of forty girls, another of sixty boys; circumstances, beyond the control of the missionaries, compelled them to give them up. It is very desirable that they should be revived. The buildings still remain, and one of the former female teachers, competent and experienced, is still there ready to resume her work. Those schools were not a failure, but, on the contrary, a success as long as they were continued. Some of those who were trained in these schools are now among the communicants at Shanghai, others are Christian teachers, and three of the boys are preparing for the ministry. Shall we not have the means promptly furnished with which to revive these institutions? It is also very necessary to the progress of Christian missions there, that a new station be immediately opened in one of the great interior cities, where teeming millions of heathen people are accessible to the missionaries of the Cross! Fitly may we add the stirring words of Bishop STEVENS in his memorial sermon on Bishop BOONE:—"I pray you, brethren, in God's name, do not recede in the work you have begun. By the little band of missionaries still in China, and by the noble band of those who have labored there and are now in the paradise of God, I beseech you go not back! By the schools and scholars, the Churches and communicants, the press and its pages of truth and light, I pray you falter not in your onward course!"

In JAPAN there is also a great work opening before us. When Buddhist priests carry boxes of Bibles and Christian books and tracts a hundred miles into the interior, for circulation among their friends and neighbors, it is time to enlarge our endeavors to send them the Gospel. Bishop WILLIAMS, who spent six years of missionary labor among that people, earnestly recommends that three missionaries be sent to Japan as soon as possible.

A third most important missionary field, upon which we have more recently entered, is

#### HAITI.

This mission is under the charge of Bishop LEE, of Delaware, who visited the Island a few years since. Last year it was visited by the lamented Bishop BURGESS. At Port au Prince he confirmed eighteen persons, and ordained two ministers, who have since been added to the number of missionaries, and have taken charge of stations, making three now occupied. The Bishop also received applications from six persons, with testimonials, to be received as candidates for orders. Petitions were also received from persons living in three different towns to establish Church missions in their respective places. The annual report of Trinity Church, Port au Prince, shows nineteen baptisms; nineteen confirmations; fifty-eight communicants, and a Sunday-school of forty scholars. The Rev. Mr. HOLLY, our missionary at Port au Prince, thus speaks of the station in the mountains, to which the Rev. Mr. ALEXANDRE, Deacon, has been appointed:—

“At a pastoral visitation made to this mountain flock, the second Sunday in May, I admitted twenty-five persons to the communion of our Church. These communicants are not reported among the statistics given above. This congregation already possess the land for the erection of a church-edifice—the pious donation of one family among their number—and upon which they have already constructed a temporary bamboo tabernacle wherein to assemble for the public worship of Almighty God.” Six Haitien youth are now at the Mission House in Philadelphia.

Port au Prince numbers twenty-five thousand inhabitants. About the time of Bishop BURGESS's visit, a third part of the city was swept away by fire, and among the other buildings consumed was their place of worship. Since that time they have been obliged to hold their services in a private house. Bishop LEE has requested the Foreign Committee to assist them in building a plain church, school-house, and parsonage, which are greatly needed. They have determined to do so as soon as the means can be provided for that purpose. The materials must necessarily be sent



from this country, and the whole will cost about six thousand dollars. The engraving upon the opposite page represents the proposed church. The Foreign Committee have resolved to make this a memorial church to the late Bishop BURGESS, who there performed his last official acts. What more fitting monument could be raised to the memory of that holy and apostolic man, than a Christian temple in a heathen land, wherein the pure Gospel shall be preached to coming generations, and that too on the very spot which marks the closing scene of his earthly labors! "Blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors, and their works do follow them."

Will not the personal friends of this great and good man, as well as the friends of this interesting mission, promptly respond to this appeal that no time may be lost in accomplishing this work? We ought also to supply both the other stations referred to with a suitable place of worship that the "bamboo tabernacle" may give place to a plain and comfortable church. And this is but a small beginning of the missionary work among five hundred thousand people who are ready to receive the Gospel. In addition to the above to which special attention is called, we have the long established mission in Greece, and the one of recent origin in Mexico, which call for support.

The Foreign Committee, in all these missions, have made only such enlargements as, in their deliberate judgment, were necessary to meet the most urgent demands and opportunities not to be lost. And even these have been made in faith, (with a treasury largely overdrawn,) impelled by the pressing necessity of the work, and believing that the Church will not fail to furnish the means when these necessities become known. In order, therefore, to carry out these plans—to sustain the enlargements already made, and to make such others as are indispensable to the successful prosecution of the work—they ask for *one hundred thousand dollars*. How can it be raised? Two things will make it sure—viz., 1st. Let all the churches accustomed to contribute to Foreign Missions, enlarge their contributions this year twenty per cent. 2nd. Let all those churches not accustomed to contribute to this cause, (and these are not few,) make at least one collection for this purpose during the year. Is this too much to ask in view of all the blessings we enjoy, and the millions who are yet without the Gospel?

The thought of so many open doors and so many millions appealing to us for help and deliverance is overwhelming! In this day of marvellous enterprise and great events, shall we not have enterprise for Christ, and attempt great things for the spread of His kingdom in the earth? And shall we be discouraged and faint-hearted in this work



**MEMORIAL CHURCH TO BISHOP BURGESS, PORT-AU-PRINCE, HAITI.**

because of trial, when we remember that it is through trial that all great achievements are born, and through sharp conflicts that all great victories are gained? Shall benighted millions perish whom it is largely within our power to save? God forbid!

#### THE FIVE CENT SYSTEM.

A word, in conclusion, in reference to that mode of increasing missionary contributions known as the "Five Cent System."

This system has proved an important auxilliary in those parishes in which it has been faithfully tried. It is very simple, and easily worked. It requires missionary spirit and zeal, however, to carry it on successfully. It adds largely to the missionary contributions of a parish, without interfering with the ordinary collections.

Were it universally established throughout the churches, we should be able greatly to enlarge our missionary operations among the heathen. It has failed, in some quarters, from lack of interest. This, however, was not the fault of the system; its failure can only be justly proved from parishes wherein it has been thoroughly worked. In these, however, it is a success. Let those who are inclined to be discouraged in this labor of love, remember that all missionary work (of which this is really a part) requires patience, perseverance, and zeal for Christ. Let it be entered into, week by week, with prayer, and simple dependence upon Him, and a pure desire to promote His glory, and success is certain.

"Be not weary in well doing." Not one of all these little streams, however small, but goes to swell the great river "that shall make glad the city of God."

"WHEREFORE, BELOVED BRETHREN, BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD, FORASMUCH AS YE KNOW THAT YOUR LABOR IS NOT IN VAIN IN THE LORD."

On behalf of the Foreign Committee,

H. H. MORRELL,

*Secretary and General Agent.*



# FOREIGN MISSIONS

OF

## The Protestant Episcopal Church.

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JANUARY, 1867.

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### EDITORIAL.

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#### *THE DEPARTURE OF REV. ROBERT NELSON AND FAMILY FOR CHINA.*

THE departure of a foreign missionary to his field of labor is an interesting event at all times, and especially in these days when so few are constrained to give themselves to this work. Those who feel an interest in Foreign Missions, especially in our mission in China, will be glad to learn of the departure of Mr. and Mrs. NELSON to their former field of missionary labor.

#### FAREWELL MEETING.

On Sunday evening, the ninth of December, a farewell meeting was held in the Church of the Mediator in this city, Rev. THEODORE IRVING, LL.D., Rector. The devotional exercises were conducted by the Rector, and addresses were made by Rev. Mr. NELSON, Rev. H. H. MORRELL, and Rev. Dr. TYNG. Mr. NELSON's address was brief but earnest and to the point. He spoke of the vastness of the field, and the wide opening there for the missionary work. The language was difficult to learn, but not so much so as many supposed. In one year's faithful study almost any man of ordinary capabilities could be able to preach intelligibly in Chinese. It was a great grief to him to see such apathy in the churches, and so little interest manifested in the China mission. He had been there and knew the great and pressing wants of that field, and now he was going again, and hoped there would be many to follow him. He spoke of the high character and faithfulness of our few missionaries there, and of those of former days, especially of Bishop Boone, to whom he paid a touching tribute.

The Rev. Mr. MORRELL spoke of the object of the meeting. It was two-fold—to strengthen and cheer the hearts of the missionaries in their great trial in parting with friends and kindred, and to awaken and increase the missionary spirit in the congregation. A young man, in another city, after hearing an address from Mr. NELSON,

went to his pastor and offered himself as a candidate for the ministry. He trusted some young man would be similarly moved that evening. He glanced briefly at the various foreign fields spread before us, calling for more laborers and increasing efforts, and made an appeal for funds, which were greatly needed to carry on the work.

The Rev. Dr. TYNG spoke of the great principles which must underlie all missionary work—an all-constraining love of Jesus as the Saviour of the soul, and the only Saviour of the world. It was a divine commission to preach this Gospel to every creature—to tell the story of a Saviour's love to every one who was without it. We had little to do with results. They belong to God. We did not wait even for China to be opened to the Gospel, but sent our missionaries to Java, as close as they could get—like swallows that hang their nest under the eaves of a house they cannot get in—and the Lord opened the door to them. He referred with much feeling to the faithful laborers who have laid down their lives in the work of that mission, and made a stirring appeal to the young men before him to give *themselves* to the missionary work. It is impossible to give an adequate account of this address. It was full of power and solemn earnestness, and made a deep impression upon all present; and we trust we shall see more than one young man from that congregation coming forward and giving himself to the missionary work.

After singing the missionary hymn, and prayer by the Rev. Dr. TYNG, in which the missionaries were fervently commended to the care and blessing of the Lord of the harvest, the meeting was closed with the benediction. We have since received a note from the Rector, enclosing some additional funds handed in since the collection that evening, in which he says:—

“I thank God for that delightful meeting in my church. It warmed, as I have already learned, many a Christian heart, and we know not how far the blessing may reach. I think such meetings should be followed up until the whole Church be awakened to the importance of Foreign Missions.”

We think so too. Let us have more of the good old-time missionary meetings, and the fire will soon begin to spread.

#### OFF TO SEA.

On Tuesday, the eleventh, Mr. and Mrs. NELSON sailed in the steamship *Henry Chauncey*, bound for San Francisco. Through the liberality of the Pacific Steamship Line they are carried for half price. They left their oldest son here—a lad of about seventeen—and took their four youngest with them. It was a trial that those only can appreciate who have been led to give up dear ones for the sake of preaching Christ to the heathen. The vessel was crowded with passengers and those who had come to bid farewell to friends and relatives about to take passage for California. There were many affectionate partings; but there was a little group in the midst of that bustling crowd in which we were more interested than in all the rest. Mr. and Mrs. NELSON, and sister and children, were standing close together upon the deck in earnest conversation. When the long-dreaded moment arrived, the scene was touching beyond descrip-

tion, and moved every one to tears, when mother and son threw themselves upon each others' neck and wept long and bitterly.

As the ship left the dock, the father, mother, and children stood upon the deck, gazing earnestly at their son and brother, as they moved further and further away, amidst the waving of handkerchiefs and firing of cannon; the mother climbed up to keep in sight as long as possible, and with a look that told what a struggle was going on within, turned away and buried her face in her hands. Then the words of the Saviour came to our mind:—"No man hath left father, or mother, or wife, or children for my sake and the Gospel's, but shall receive in this life a hundred fold, and in the world to come life everlasting." As we turned way, the sister took us by the hand, and said:—"We entrust them now to you, under the Lord. We cannot care for them at home as we once could." We promised to care for them, and to see that they were not neglected. Christian men and women, will you not stand by us and help us to keep our promise?

Does not such heroic sacrifice for Christ put us all to shame? Shall it not arouse us to be ready to do and suffer more for Him? Children of our Sunday-schools, will you not remember these missionaries and pray for them? "Yes, yes," we think we hear from thousands of little voices. Let it echo through the land, "Yes, yes, we will remember the missionaries—we will pray for the missionaries."

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#### *THE EPIPHANY ADDRESS.*

THIS annual appeal will be found in its usual place in the present number. It is of rather more than the ordinary length, but not longer than the present circumstances connected with the work demand. It is a presentation of some of the more important facts with which we have to do, in the fewest possible words. Much more could have been said; many more facts could have been stated. We bespeak for it a careful perusal. We trust that pastors will not allow it to find its way to the paper basket too soon, but will take pains to have it generally circulated among their people. We trust it may prove to some a "word in season," and that it may be everywhere accompanied with God's blessing, and that it may be the means of increasing the missionary spirit in those already interested in the great cause of Foreign Missions, and of awakening an interest in others. It is little that man can do in this as in all the Lord's work. Words, arguments, and facts are in vain, unless the Holy Spirit send them home to the hearts of the people. "Paul may plant and Apollos water, but God only giveth the increase."

We trust that the simple words and facts of the Epiphany Address will be warmly responded to by liberal gifts into the Lord's treasury for the prosecution of His own great work among the heathen.



*NON-CONTRIBUTING PARISHES.*

IN looking over the list of contributions to Foreign Missions for the past year or two, we are surprised to find so many non-contributing parishes. Not more than half of the parishes of our Church have contributed to Foreign Missions during the past year. We want a contribution this year from every parish, no matter how small and no matter how large (the contribution we mean.)

If you cannot send us a hundred dollars send us fifty, and if you cannot send fifty send ten, and even five will be better than none. The Secretary and General Agent will be happy to present the cause of Foreign Missions in such churches as it is desired, and to do all in his power to assist the Rector in holding Missionary Meetings and in increasing the missionary spirit among his people. He would be glad to be addressed upon the subject a few weeks in advance, however, in order to make arrangements most convenient to all concerned, as he finds it rather difficult to be in two places at the same time.

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*CONDITION OF WOMAN IN HEATHEN COUNTRIES.*

IN nothing are the effects of Christianity seen more remarkably in heathen countries than in its elevation of the condition of woman from a wretched slave to that noble place of companionship with man that God made her to occupy. The cause of missions to the heathen, therefore appeals with great force to Christian women. They are everywhere zealous in good works. Their hearts are tender and their hands are ready to help the afflicted. Who are so afflicted, who so poor, who so wretched as the thousands, the millions of their own sex in heathen lands? Christian mothers, daughters, sisters! read the following, which gives but a glimpse of the reality, and let it move you to more earnest prayer and more vigorous effort to send the Gospel to the heathen.

The authors of the so-called sacred books of Mohammedanism and Heatnenism uniformly speak in the most disrespectful terms of woman, and endeavor all they can to degrade her. In the Koran she is classed with "impure animals." One of the precepts of that book is, "Pigs, dogs, women, and other impure animals, must not be permitted to enter a mosque." The Hindoo Shasters, or Sacred Laws, say that "woman is as foul as falsehood itself, and she must not be permitted to read the holy text." Similar expressions are found also in many of the religious books of China; and Mohammedan, Hindoo and Chinese writers agree in saying, that the sole cause of woman's existence is to be the servant of the man, and to minister to his pleasure and gratification. The Shasters say, "Let the wife who wishes to perform sacred ablution wash the feet of her lord and drink the water, for a husband is to a wife greater than Sankard or Vishnu. The husband is her god, her priest, her religion."

A Hindoo woman, of high caste, recently said to a Christian lady, "*Yours is the*

woman's Bible. Our Shasters say nothing of women but what is hard and cruel; but your Bible is full of kind and loving words for us." There is deep meaning in this language from a heathen, and we cannot marvel that when the ancient and revered books of the Moslem and the Pagan speak so contemptuously and cruelly of woman, her condition outside the bounds of Christendom should be so abject and pitiable.

How sad her lot is in India, from the cradle to the grave, is graphically shown in the following from an Indian correspondent of the *Christian Work*:

"The laws of Hindu society deliberately aim at woman's degradation. There is no law or usage affecting her sex which does not, in some way, serve to rivet more firmly the chains of her serfdom. The whole system of social government seems to have been intentionally so constructed as by a lingering but sure process, to stifle and extinguish as well all intellectual aspiration as all moral sensibility. Everything is against her. The domestic sphere is the only one in which she can move, and here she is a slave, made so and kept so by religion and usage. If buoyancy of spirit and freedom from care characterise childhood, then she never knew childhood. She received no welcome at her birth. From the time she could walk unassisted, and understand what was said to her, she was made to share her mother's household cares, and was encouraged by being taught to present prayers and offerings to the gods, to make it her one solicitude to obtain a husband. If no husband came by the time she was ten years old, she submitted to the ceremony of marriage with a tree, that her parents might escape the shame of having it said that they had a daughter still unmarried. Or, having been married to a human husband while she was as yet only five or six years of age, she continued in the seclusion of her mother's zenana for a brief period longer, and then went to her husband's house, where she was at once inducted into the office of slave to her mother-in-law. Made to do all the drudgery of the house from morning to night, abused, ill-treated, beaten, maligned to her husband (for she is only serving the apprenticeship common to all Hindu wives,) she resignedly toils and suffers, and suffers and toils, until she becomes a mother. Her condition henceforward is somewhat mitigated, but she nevertheless remains the victim of her mother-in-law's tyranny. It is only when her mother-in-law dies that she hopes to gain her freedom.

"Let us suppose the old tyrant to have died—what now is the condition of the wife and mother? She has her children around her. Her girls obey her, and perhaps love her; her boys are taught to despise her and scorn her authority. But now, perhaps, her husband dies. Her widowhood introduces her to new humiliations. British law has interfered to prevent widow-immolation, and she does not die with her husband. But Hinduism has found means by which the intent of the law may be evaded. If her husband's relations dare not force her to mount the funeral pile, they can, nevertheless, have recourse to refinements of cruelty at home which work her death quite as effectually, if not so speedily. She shall never marry again, and the interval between her husband's death and her own shall be shortened by every means that a heartless ingenuity can devise. By way of foretaste, she shall begin by being stripped of all her ornaments—bracelets, anklets and necklaces are for wives not widows. In place of the muslins and embroidered silks she once wore, she shall be clothed in coarse white linen, and in it shall bear heat and cold alike. She shall again become the drudge of the household, working the hardest and being thanked the least. Fish,

which she was allowed to eat as a wife, is denied her as a widow. Indeed she shall eat nothing more nourishing than boiled rice and greens, and that only once in the twenty-four hours. And then, if on sitting to her frugal meal, she detects in her rice the smallest particle of anything extraneous, forthwith the whole of the food must be thrown away, and she must contentedly starve till the next day. At the changes of the moon, and sundry other occasions, she must abstain from food altogether. When she falls ill, as she soon must, her enfeebled state of body rendering her very liable to epidemic diseases, her family may, to save appearances, call in a kobiraj, or native physician; but where recovery depends on the regulation of the diet, and the laws of widowhood interdict the necessary diet, what can a physician do?

"A young man once came to me in great distress of mind. His widowed sister had been seized with cholera, and mistrusting the nostrums of the kobiraj, he had persuaded his father to call in the English physician of the place. The girl tided over the attack, but was very weak; and the doctor knowing it would be useless to prescribe animal food for a Hindu, ordered her relatives to feed her with fish. He was told that it could not be.

" 'Why not?' he inquired; 'I know that you Hindus do not eat animal food, but you do eat fish!'

" 'That is true,' was the reply; 'but your patient is a widow, and widows may not even eat fish.'

"The doctor's rejoinder was a very sensible one:

" 'Why did you go to the expense of saving her from death when you deny her the means of supporting life? If she does not get nourishing food, she will be sure to succumb to the very next attack of cholera.'

"No doubt the doctor was right; but the issue he predicted is just the issue which the law of Hindu widowhood distinctly meditates. The widow must be got rid of. To have persuaded her, when her husband died, to act the Suttee, would have been the simplest and perhaps the kindest course to pursue; but as the British Government has interfered to prevent self-immolation, the slower but equally sure process of starvation and cruel slavery must be resorted to. Hinduism teaches that when a woman or girl (as the case may be) loses her husband, it is owing to some crime that she has committed either in this life or in some former state of being. Widowhood, therefore, is a token of the Divine displeasure; and the relatives of the widow feeling her disgrace reflected on them, and dreading the anger of the gods, are restless and unhappy until she has been effectually disposed of."

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#### NOTEWORTHY INSTANCES.

In another part of this number we give some remarks by the Rev. Dr. HUNTINGTON upon what the results would be if Christian people generally were to devote a tenth of their income to religious purposes. Interspersed through a long article upon the same subject in the *Sunday Magazine* are the following noteworthy instances of proportionate giving. They show the fulfilment of the promise, "Give, and it shall be given to you," Bless, and be blessed in return. They illustrate what Augustine says: "God desires not that thou shouldst lose thy riches, but that thou shouldst change *their place*:"—



"Here are two notes from the diary of Bishop Wilson, of Sodor and Man, at a time when his income had been raised from thirty to fifty pounds a year: "Memorandum. Easter-day, 1693.—It having pleased God of his mere bounty and goodness to bless me with a temporal income far above my hopes or deserts, and I having given hitherto but one-tenth of my income to the poor, I do therefore purpose, and I thank God for putting it into my heart, that of all the profits which it shall please God to give me, and which shall become due to me after the 6th of August next, (after which time I hope to have paid my small debts,) I do purpose to separate the fifth part of all my incomes as I shall receive them, for pious uses, particularly for the poor.—T. W." "August, 1693. God that gave me a will to make this solemn purpose, has given me grace not to repent it: and He will give me grace to my life's end. Amen. 'Though I give my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.'"

"The late Mrs. Graham of New York, (whose Life, entitled "The Power of Faith," was a favorite book with the godly mothers of the last generation,) was reduced to great straits in the early days of her widowhood. While trying to support herself, four infant children and her father by teaching a small school in Paisley, "her breakfast and supper, porridge, her dinner, potatoes and salt," this lady regularly set apart for God a definite portion of her small receipts, deducting it from every sum that came into her hands before allowing that sum to mingle with what she regarded as her own income. Thus, so long as she had "bread to eat and raiment to put on," she was sure of having something to give, and best of all, a good conscience about it. Sorely reduced from the comforts of an officer's wife, she did not loose the satisfaction of being always ready, like her Lord, to give freely in proportion as she received. Mrs. Graham was not allowed to remain poor. After she had gone to New York, a sum of one thousand pounds came unexpectedly into her hands. At once one hundred pounds was put into the Lord's bag, without any one knowing the fact until an entry recording it was found in her diary after her death. The fixed habit of giving to God a tenth secured a much larger amount than would otherwise have been given, and saved the giver from ostentation and self-deception."

"One whose age and character should render him 'very reverend,' even though his rank as a dean did not so dignify him, spoke to the following effect when presiding at a public meeting in Manchester in January last: 'I have preached the Gospel for now fully fifty years, and have endeavored to practice these principles (those of systematic giving) in my own way. But I don't approve of the tenth being made a rule. If an old man may speak about himself, I would say that I have found great pleasure and comfort in denying myself many things which others in my station are accustomed to, that I might have the more wherewith to help the poor and to promote the cause of our Redeemer; and it has always required a good deal more than the tenth to satisfy me in this.'"

"One who is not much more than thirty years of age yet, but by whom the Lord

has already done great things, said, at the close of a sermon, 'I knew a lad in Christ once who adopted the principle of giving a tenth to God. When he won a money-prize for an essay on a religious subject, he felt he could not give less than one-fifth of it. He has never since been able to deny himself the pleasure of having a fifth to give. God has wonderfully blessed that lad, and increased his means and his enjoyment of the luxury of luxuries—the luxury of doing good.' Mr. Spurgeon, who began thus, is now privileged to control, in behalf of the kingdom of Christ, a sum equal to the income of a peer. 'Faithful over a few things, ruler over many things,' is a principle which sometimes comes into question even in the present life. We must begin by understanding and obeying from the heart Solomon's counsel—'Honor *the Lord*,' not thyself nor thy Church, but thy God and Redeemer and Judge, 'with thy substance, and with *the first fruits*,' not the leavings, 'of *all thine increase*,' not now and then, according to random impulses and under pathetic appeals, but steadily. All will be easy after this."

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### UNFULFILLED VOWS.

The Rev. Mr. Spaulding, of the Ceylon Mission, a veteran of forty-seven years service, in a letter to the Society of Inquiry, in Williams' College, speaks of the reasons why there are so few foreign missionaries. One of the reasons is thus stated by him:

"Fathers and mothers when they consecrate their children in baptism generally feel as they ought. They dedicate their children unreservedly to God, the Father, Son and Holy Ghost, and for such service as may, in after life, be required of them, and (as a mother once said to me, bringing along her beautiful infant) say, 'This little fellow is to be a missionary.' But as the child grows in body and intellect the parents become more and more interested. Their feelings cling to the child with increased attachment, as he passes from the village school to the academy, then to and through college, and at last they are convinced, half against their own better judgment, and decidedly against their baptismal covenant, that he is too delicate, too promising, too profitable to the family, (especially if the first-born and therefore the very one God requires,) too necessary (for the home department as pastor, or at the bar, the university, or in the national counsels,) to be lost or thrown away in some foreign and perhaps savage country. The dew of consecration is dried up, or wrung from the fleece by his father or his mother, and Gideon goes back to the homestead. Hundreds of sons, and daughters too, thus fail of the missionary baptism through the unfulfilled (not to say broken) vows of their mothers and fathers."

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### THREE THINGS TO BE CULTIVATED.

An old and tried friend, and a liberal supporter of Foreign Missions, writes as follows to the *Missionary Herald*: For several years my mind has been deeply impressed with the importance of three things that must be more widely promoted and cultivated in all the churches, viz.: Self-denial, Systematic Prayer, and Systematic Beneficence. When these graces shall be more fully developed in the habits and practice of ministers

and churches, the treasury of your Board will always be kept full; and the operations of the Board's Missions will not only be sustained on the present scale from year to year, but will be more and more enlarged and extended.

In regard to self-denial, Christians must learn to practice this in conformity with the precepts and example of their divine Master. In regard to systematic prayer, it is most needful and valuable. I know a minister who, some years ago, adopted a plan of prayer in which he wrote down seven objects that he resolved to pray for on the seven mornings of the week, in his closet, another class of objects for the seven evenings in the week, and, during the last three years or more, another class of seven objects for the seven mid-day seasons. "Evening and morning, and at noon, will I pray and cry aloud, and He shall hear my voice." Thursday mornings his object was, the more rapid progress of Christian missions through the world; and on Saturdays he would pray for the several missions of the American Board. This is systematic or set prayer, for set objects, at set times. Now if every minister and pastor over the churches connected with the Board would do this, how much would it cultivate and deepen their personal piety, spirituality, and usefulness. And further, in this way they would be stimulated to cultivate a habit of love for systematic prayer among all the members of their churches. And what pastors and churches would do at home, the missionaries and their churches might do abroad; and thus there would come to be a general and united concert of prayer, not merely once a year, on the first week in January, but from week to week, and from day to day. What a beautiful practical comment would this be on Psalm lxxii. 15—"Prayer also shall be made for Him continually; and daily shall He be praised." Moreover, when such a plan of systematic prayer is adopted, systematic beneficence will naturally and easily follow. The two things will admirably work hand in hand together.

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## MISSIONARY CORRESPONDENCE.

### GREECE.

#### LETTER FROM THE REV. DR. HILL.

(Concluded.)

It is among the large class of the poor and the illiterate that our mission schools properly so called principally operate. And of this great portion of our work I have now to write. With respect to these schools we feel that we have equal cause for thankfulness and holy joy at this particular juncture of our affairs. In the first place I am sure the Committee will be rejoiced to learn that we are once more in possession and occupation of our dear old house in the Agora.

Several circumstances have inauced or rather compelled us to remove our mission schools from the vicinity of our own dwelling house, where they had been located for some years, to the old school house. One reason is that "the place is too straight for us." Another reason is the pressing calls upon us "to lengthen our cords," especially in that neighborhood in which our school-house is situated. The time too was opportune. The lease to the public authorities was to expire at the end of this year, and as they paid no rent, and the building was getting out of repairs through bad usage, I determined to *evict*



them, and enter upon possession. This I accomplished, and on the 1st inst., (13th N. S.), we commenced our work in the old school-house, endeared to us by so many interesting associations of our early missionary life in Athens. It was just thirty-four years since I laid the foundation of that building, and thirty-three years, since we first occupied it. There were our first pupils educated, and there we now have their children, and not a few of their grandchildren. There "the Lord commanded His blessing" upon "our work of Faith," (for such indeed it was,) and there we have confidence to believe He will again meet with us and bless and prosper our handiwork for His namesake. I never saw Mrs. HILL more elated than when I informed her that I had succeeded in getting possession of the school-house; and great was her joy and thankfulness when she and her staff of faithful assistants entered fully upon their work a day or two ago; and although scarcely one week has since elapsed, there are already two hundred names inscribed on the books. We are likely to have, I think, five hundred pupils by the end of the year. We are in the very centre of a population elsewhere unprovided for. In this, the principal part of our legitimate missionary work, as in the school for the higher classes, we have to acknowledge with deepest gratitude the hand of God in providing for Mrs. HILL a most efficient co-laborer; one indeed after her own heart, having the same mind that is in herself, with regard to missionary duty. Miss MARION MUIR (the person alluded to) is an intelligent, well educated, pious Scotch lady, who came to Athens last winter at the suggestion of Mrs. Colonel CATHCART, a Scotch lady of great respectability—who has resided here with her two sons—a very excellent, pious lady, and full of zeal in every good cause. She has known Miss MUIR for many years, and she knew that she had an earnest desire to devote herself to the work of the Lord, and that her heart was set upon

missionary labor in the East. Mrs. C. therefore suggested to Miss MUIR to come and pay her a visit. So she came at her own expense, being quite independent of the control of relatives.

When Mrs. HILL saw what an admirable person Miss MUIR was, she invited her to look in upon our schools, &c. She soon found that this was the very place she had long wished to be in, and all that her heart was yearning for, and on the other hand, Mrs. HILL perceived Miss MUIR possessed all those qualifications which are required in one who should be able to assist her in the difficult duties of conducting our missionary schools.

As it seems to be the will of God that the great work should be continued, it is absolutely necessary that Mrs. HILL should have the aid of younger persons, strong and healthy, to assist to carry it on after her own manner. Accordingly we engaged Miss MUIR upon her own responsibility for one year, and she is Mrs. HILL's principal assistant in the care and superior direction of our mission schools; while at the same time residing with us as a member of our private family, she undertakes, voluntarily, a thousand domestic duties, which is a great relief to my wife.

The prospect opening before us is at this moment one of surpassing hopefulness. And as it will be necessary for us to have others, younger and stronger, preparing to take our places in the general direction, so also do we need immediate assistance in the subordinate situations. It is then our most earnest request that Miss MUIR be appointed assistant missionary.

We pray you, dear Christian brethren, to remember us now in the time of our old age, Send us efficient help, an Aaron or a Hurr, to hold up our hands, and may the gracious Lord grant us to live to see the scion which His own right hand planted so many years ago, sending forth goodly branches in all directions, and bearing fruit abundantly, that we may see the work of the Lord prospering in our hands.

that we may see many coming to us "as doves to their windows," to learn more perfectly the way of salvation.

### AFRICA.

LETTER FROM THE REV. S. W. SETON.

HOFFMAN STATION, W. A., }  
Sept. 11th, 1866. }

Since the departure of Rev. J. W. C. Duerr to Germany, the duties of preaching and reading, with that of baptizing, have devolved upon myself and the Rev. S. D. Ferguson, in the Churches of St. James and St. Mark. Rev. Thomas Toomey only preaches and gives the Holy Communion here once a month. Rev. Mr. Ferguson is busy in teaching the High School, and preparing sermons for the Lord's day.

As for myself, I have a night school at my house, where the male villagers of Hoffman Station are receiving instruction.

Before the departure of our greatly beloved Bishop to the United States, I made one missionary excursion to Bohlen Station, and from there to the grand Doctor Paty, to whom the Bishop refers in the SPIRIT OF MISSIONS. In consequence of wading through cool streams running across our path, I contracted a painful rheumatism, which lasted from the month of April to the latter part of June. I made another missionary tour immediately after I recovered from the rheumatism. In my last tour, I went from Bohlen Station to the Panh country—a distance of about one hundred and fifty miles. This country is very seldom accessible by the people from the beach.

On my way, I had the misfortune of falling among a tribe of Cannibals, whose hands and mouths our ever-present Lord did shut from injuring us in any way, and to whom I preached the words of the gospel of salvation. I reached the Panh country the very day I left the Cannibals. Here I met with a

cordial reception, unexpectedly. The king of the country told me that the river Niger was not very far from here. I wrote to the people on the Niger. I do not know whether they will get the letter or not, as it has to pass through many hands of the savages. But I do hope ere long, God willing, we may meet our brethren of the Church Missionary Society on the river Niger. I returned after being absent eighteen days.

I am contemplating another missionary journey, only being hindered for the present by the rainy season, which will be over in October. The Christians at Hoffman Station are doing well, so far as human eyes can discern.

Please pray for us, that we may have grace to do more for God than formerly.

### CHINA.

LETTER FROM THE REV. ELLIOT H. THOMSON.

CHEFOO, Aug. 30th, 1866.

I am truly thankful to have been directed to leave Shanghai this summer. The heat has been intense there, and I am sure that if we had remained Mrs. Thomson would not have survived. As it is I write by her bedside, as she lies very ill. Chefoo is a lonely place to be sick at; there are scarcely any ladies, and those far off. A lady came down from Tientsin whom I hoped would be with her, but she has been sick since she arrived. She brought a fever with her, as the doctor's say.

I have but little to add concerning myself, but that I am very sad about Mrs. T. as well as very anxious to return to Shanghai. Of the latter all my letters tell me there is no pressing need, but still I long to be back. As soon as Mrs. T. is strong enough to be taken on board a steamer I will go down. I pray this may be very soon.

With regard to Hoong Niok I send so many of his letters that I need say but little, only that they convey an idea of

but a part of his usefulness. As far as one can judge from words and deeds, I believe him to be truly sincere in his piety, and to be ready to do all he can most heartily.

As to his usefulness as far as his capacities reach in his sphere, no foreigner can equal him, even after years of hard study. I wish we had ten or a hundred such men. I pray he may be preserved in the hour of temptation through which he will surely have to pass.

Our good brother CHAR's letters I also send. He goes on regularly with his work. If Mr. WILLIAMS is made Bishop it will do CHAR's heart good. In fact all of us love him, and the warmth of his loving visit has hardly yet departed from us all at Shanghai.

I have been much pleased with the manner in which they have got on at Shanghai during my absence. With the occasional visits of a Bishop, the Chinese could work the mission as it now is. Still, after thought and observation, and consultation with others for a long period, it would be far better to have one foreigner there, especially if the Mission is also going to keep up the foreign services at the chapel. I send some extracts from Yung Kiung's letters, that you may see how he is getting on.

#### LETTERS FROM MR. YUNG KIUNG NGAN.

While the Rev. Mr. Thomson was absent in Chefoo, he received various letters from the native catechists at Shanghai. The following are extracts from letters addressed to him by Mr. Yung Kiung Ngan:—

I hope you and Mrs. THOMSON had a pleasant passage. Though we miss you, yet it is good for you to be away a little while. May you find the rest and health you need and return to us strengthened and happy.

The female Bible-class met as usual. The sewing society also have presented their first offering to Mrs. THOMSON's deputy, (Mr. YUNG KIUNG's wife,) appointed

to receive them. On June 10th, I went to the city in the morning and spoke in our church, and in the afternoon at the English Mission Church.

The mission society has appointed DZAU to deliver the address and YANG the report at the next meeting.

HOONG-NIOK and myself read on Monday and Tuesday. TING's class on Friday.

The missionary meeting on Sunday last, (June 24th,) was held under unfavorable circumstance

It rained all Saturday and Sunday, and it was a wonder that we mustered twenty-two at the meeting. However, nearly all the money payers were there, and readily paid their subscriptions. Fifteen dollars and ten cents, (Mex.) including yours, were collected. The members met at your house, had tea, chow-chow, &c., (chow-chow, any little variety of eatables.) DZAU made an excellent address. The members seem to take a great deal of interest in the school. On Sunday, 17th, Mr. WONG administered the Communion at Hong-que and I took the service in the city. On account of the heavy rain, the attendance was small.

Those baptized by you on Whit-Sunday partook of the Communion at the request of Mr. WONG. I think we have reason to be thankful for the improving tone of piety among the Christians at Hong-que.

*July 11th.*—I have nothing special to mention. On Sunday Mr. WONG took the city services and I remained at Hong-que. The weather, after heavy rains, turned very hot on that day. The morning attendance was very full. Mrs. YANG also came. The afternoon's hot sun probably prevented many from walking in the streets, and hence the outsiders numbered only a few. (The morning service is for the Christians more especially, and the main door of the church is not open on the aisle door. The afternoon services is for the outsiders and all passers by, the doors are then open, and if there are any passing they come in, if the weather is bad and



few are passing, of course but few come in to hear "E. H. T.") The Bible-class, for the females, is as usual, in your house. The weekly readings with HOONG-NIOK and TING, and others, are held at my house on Mondays, Wednesdays and Fridays, (Wednesdays the prayer meeting is held.) TING's knowledge of the Scriptures pleased me very much. He speaks as usual in the chapel on week days. I hear the gatherings are not large, because of the inclement weather, and latterly of the heat. The SOO-CHOW BOOBOO (the Bible woman) continues her readings with Mrs. YUNG KIUNG.

HOONG-NIOK will write you, and tell you what he has been doing; which, together with helping Mr. HÖHNG, keeps him, I have no doubt, busy.

*July 30th.*—In the mission everything is moving on harmoniously. July 22d I had the service in the city. In the afternoon was the regular missionary meeting of our native church. Although the day was warm, we had a large gathering. TING gave an interesting address on the "object of our assembling." It was rather too long perhaps to suit the majority of the audience, being three quarters of an hour. The Chinese, you know, are not accustomed to long, quiet sitting. HOONG-NIOK's report was also good, but too lengthy, encroaching too much upon the province of an exhortation. After the meeting the members decided that in future the service should not exceed one hour.

This is well, as we must not discourage the members; for at present the majority do not come for the sake of hearing long speeches. Subscriptions were paid promptly. KUING-NIOK-DONG, though not able to be present, sent in his subscription. One member, LE SIAU-AN, though a subscriber, has never attended the meetings since the first day, nor do I believe he intends meeting his promise, since he follows no sort of business. The collection, together with arrears, was twenty-six dollars, (Mex.) I think the meetings will always be at-

tended with interest since they are not too formal, and they partake somewhat of the social character. I wish there were more members fitted to deliver addresses and reports.

Our female teacher at Hong-que has had a little trouble. Her niece, who had been teaching at one of the neighbors, was persuaded by some evil minded Canton women to dislike her betrothed husband and to try and elope with the engineer of the steamer Confucius, a foreign vessel. Letters were exchanged and plans matured for the night of the 23d July. Happily the teacher heard of it, and took her home. On Wednesday, soon after our prayer meeting, the teacher sent me word that six foreigners were endeavoring to enter the house. I obtained a policeman and hastened thither, and found two still on the spot, one of them the engineer. He tried to say the girl was ill-treated, &c. I told him if he knew of anything he could bring it into the Mixed Court, (a court held by a native and foreign judge, jointly,) and that if he did not cease disturbing private families he would be prosecuted. I understand they had boats, &c., all ready, to take her off. I told the teacher to send her niece off to some distant and safe place, which she has done, and I hope so ends the matter.

Sunday 29th, I took the service at Hong-que. The congregation was large: in the afternoon was the union meeting of all the native Christians; it was held at our city church. Several addresses were made. The weekly prayer meetings are now held at my house. The attendance is generally good. Our room will soon begin to be too small. In our prayers you are always remembered.

I found that the young Ning-po man was not sincere in his desire to be a Christian. He merely wanted our influence.

I do not mention local news, as you will see it in the paper we send you.

Speaking of the weather, he says: "The weather is extremely hot here, the ther-

mometer is rising every day. Sometimes not a breath of breeze is to be had, every one sits down and to perspire. I have been more fortunately situated, because every office in the council has a punkah. As you are already up in Chefoo you might as well enjoy a longer vacation, which is not often to be had, and a cooler temperature."

*August 12th.*—There was Communion

in the city. We had a good gathering in the morning in the chapel, at Hong-que. Our afternoon attendance continues to swerve on account of the hot weather. I made the service later, at 4 P. M.

TING, WONG and others, are well. TING lately paid a visit home.

The Boo-boo (Bible woman) is faithful in her duties; she goes out every other day to read.

## MISCELLANEOUS.

### THE RESULT OF PROPORTIONATE GIVING.

Suppose all else to be cut off, and yet that we had but a tenth of all the incomes of the church-people of the country, every great interest of Christ's kingdom would start instantly into a career of unprecedented fruitfulness and glory. Why, there are individual members of our church, one tenth of whose yearly profits in business is many times as much as the entire outlay of both the Boards of Domestic and Foreign Missions in the whole United States. Make the tenth or almost any other supposable proportion *universal* in our congregations, and I will tell you a part of what we would do forthwith, with God's blessing: we would replenish, to overflowing, every missionary and eleemosynary treasury in the church throughout the land; we would relieve scores of miserably unrequited missionaries and their suffering families; we would plant the church in a thousand villages, along the seaboard, and up among the hills, where the people are hungry and thirsting; we would build commodious houses for church Homes for orphans; we would erect and open temporary lodging-houses for neglected children; we would double the allowance made by existing societies to the fatherless families of clergymen dying poor, and to the families of those that are aged and infirm; we would help struggling and really needy parishes to

complete their church edifices without debt; we would begin church hospitals in every city, like those in Philadelphia and New York, with the tranquilizing and sanctifying influence of our Prayer-book in them; we would erect colleges, divinity schools, and free churches as fast as they should be required; and we would do something comporting with our high vocation for the heathen at our own doors, as well as out on the western frontiers and beyond the sea.

May the Lord, whose are the silver and the gold, hasten it all in His time!—REV. F. D. HUNTINGDON, D. D.

### ARE YOU ADMITTING THE LIGHT?

Our interest in a movement commending itself to the heart and conscience will, as a rule, be in proportion to what we know of it. The surest way to prevent feeling is to shut out knowledge. There is just complaint of the lack of interest in the Missionary work, but the advocates of that work have greater reason to complain of that which is its proximate cause—the lack of knowledge. Ignorance, the world over, is the sworn ally of insensibility. The conscience is not stirred, the heart is not warmed, because the mind has no facts to feed upon. Such are the sentiments lately expressed by one of our friends. Urgently he inquires, "Will you give hours to secular topics, and will you not give mo-

ments to the fortunes of the kingdom of Christ? Will you watch the ebb and flow of all other battles save the battle of the cross? Do you consider it a duty to read and study the Word of God, and yet not a duty to be informed as to the actual diffusion of that Word among men? There is, let it not be disguised, in many quarters an insensibility to this solemn interest of the Church that is simply astounding. And yet it is not, let us believe, because the common Christian heart is so cold and dead: it is because the facts are not allowed to work upon it. Let in the light, and the light will soon become heat, and by and bye the heat will blaze forth into a flame of Holy zeal."

#### LOED STANHOPE ON POLYTHEISM.

Lord Stanhope, whose reputation as the historian of England, and the biographer of Pitt, stands so high in the literary world, referred at a recent provincial meeting of the Society for the Propagation of the Gospel to the influence of polytheism on morality, and the frightful corruption of morals, and destruction of all religious feeling, which everywhere attends the profession of polytheism: "Even under the most favorable circumstances, and with everything that the highest efforts of human genius could achieve, the doctrine of many gods instead of one, led, in the first place, to most deplorable immorality and guilt; and, secondly, to a general unbelief in even the most fundamental truths on which all other truth depends. How much more deplorable, then, must be the result of polytheism in modern times when no such art and genius were enlisted in its defence, when they found it among savages who had not even primitive knowledge to aid them, and who had not the smallest knowledge of, or acquaintance with, the arts. And if that was the result in Greece or Rome, think what it would be in Dahomey or the South Sea Islands, where it had but

brute ignorance on its side. Why, its results must be still more deplorable. Of Dahomey, lately, there had been some most painful accounts; every festival was marked by slaughter, and no festival was thought complete unless some were put to death in its celebration. In the same manner it was usual, as the most delightful ornament, to have a heap of skulls at the entrance of the palace gates."

#### EXPANSIVE CHARACTER OF THE CHURCH.

When the Church loses sight of its expansive character it begins to lose ground in the world. The strength which should be used in conflict with foes without, then becomes exhausted in contentions within.

#### SINGULAR CIRCUMSTANCES.

The Church Missionary Society commenced a Mission in Abyssinia in 1826. The circumstances which first drew the attention of the Society to this isolated kingdom are singular. The ecclesiastical language of Abyssinia is the Ethiopic, which bears a close affinity to the Hebrew and Arabic, and in this language the Abyssinians possess all the books of the Holy Scriptures. But the modern language is the Amharic, and if the books of the Scriptures were to be adapted to general use, it was necessary they should be translated into this language. This was thus brought about. A M. Asselin de Cherville, French Counsel at Cairo, had decided on translating into the Amharic some book, which, being generally known in Europe, might attract the attention of the learned to that language. No book was so well known as the Bible, and the Bible he decided it should be. In Cairo he found an old man who was a perfect master of the Amharic, and who had been the instructor of Bruce, the great Abyssinian traveller, and of Sir W. Jones—for in his travels he had penetrated as far as India—and this man he employed to execute the work. It occupied ten successive years. When the translation was



finished, he had it copied in large quarto, and then, in order to excite attention to the work, distributed it thus—Genesis was sent to the Prince Regent of England; Leviticus and Numbers to the Pope; Deuteronomy to the French Institute; Joshua and Judges to the King of France; and a second copy of Genesis to the British and Foreign Bible Society. Eventually the British and Foreign Bible Society became the purchaser of the whole work, and by them it was printed.

#### SAVED FOR AN END.

Art thou content? has thou no higher aim  
Than just to gain admittance at the door;  
In faintest characters to trace thy name  
Amongst the list of those who die no more?

Art thou content that God has set thee free  
From sin's reward,—that misery beyond—  
Content to sail upon life's deep, dark sea,  
Unmov'd by bright calm joys, or dire despond?

Dost thou not feel that thou art saved to live?  
Dost thou not know that thou art saved to save  
Forgiven that thou mightest too forgive,  
Redeemed alike for both sides of the grave?

Bound to that raft, cross-shaped, so firm, so great,  
It was not meant that thou shouldst use thine oar  
Alone to guide, to move thy selfish freight  
To realms thy fancy paints on yonder shore.

Saved from the wreck, reach out a saving hand;  
Thousands are sinking 'neath the waves of sin;  
Stay not thine efforts till God bids thee land,  
Thy task accomplished, He will steer thee in.

Dost thou not know that in thy diadem  
The souls which owe their heaven-sent light to thee  
Shall form, each one, a bright immortal gem,  
Gracing thy brow through all eternity?

Yet more, these gems shall bring increase of rays  
To circle round the everlasting throne  
Of Him who, though He sits "Ancient of Days,"  
Stoops to redeem thy soul, thy service own.

#### ALACRITY NECESSARY.

A soldier badly shod can never last well through a campaign. Many of us have a vivid remembrance of what we read in the newspapers concerning some passages of the Crimean war. St. Paul does not leave his description of the Christian warrior incomplete in this respect. "HAVE YOUR FEET SHOD," he says, "with the preparation (or with the prompt ready movement) of the Gospel of peace." It is needless to enter here into any details concerning the military equipment of the feet, which enabled the Roman armies to march to the conquest of the world. But we should observe the holy irony with which St. Paul

gives an unexpected turn to his mention of this part of the Christian armour. The Roman soldiers were on the alert to obey orders, to carry into all nations the miseries of WAR. The like alacrity ought to be shown by us in obedience to our Captain; and no slipshod indolence ought to make us slow in moving on this blessed errand of PEACE.—*Rev. J. S. Howson, D.D.*

#### INDIFFERENCE and MISREPRESENTATION.

DR. CALDWELL inform us, that on arriving at a certain rectory in England to attend a missionary meeting, he found the clergyman and his wife engaged in a warm discussion as to the position of Tinnevely; the lady maintaining that it is in India, the gentleman that it is in South Africa. We do not suppose that any of our readers are in need of such elementary information as was required to terminate the controversy, but we are inclined to fear, from many recent indications, that some of them have very little conception of the work which is going on there, and of the progress which Christianity has made in certain parts of India. Partly no doubt from the fact that missionaries often fail to unite their reports in an attractive style, but still more from a painful lack of interest in the subject, it seems the fashion to pass by even carefully-prepared statistics as "unsatisfactory and vague." Indeed, we observe with regret that some English writers take a pleasure in undervaluing what has been done, in blackening the characters of their native fellow-Christians, in representing missionaries as merely commonplace clergymen, who live in comfortable houses, and go through a certain amount of routine work, not differing very much from that of an English school or parish, and in proclaiming that the only true gospel for India is the gospel of railroads and telegraphs. We can indeed understand why Cardinal WISEMAN should have asserted that Bishop HEBER had "greatly exaggerated the number of Protestants in his time," though, in fact, trustworthy returns showed that he had underrated it. But it is less easy to perceive why persons who pride themselves on their Protestantism should misrepresent the reality through mere carelessness and imperfect inquiry. One writer, for example, has lately asserted that the native Christians in the whole of North India only amount to about 8000, because he finds that number

given as the sum of the converts of one society of the Church of England. The sympathy and liberality shown towards the mission cause are not so extensive that we can allow them to be weakened by a statement that the result is less than one-third of that actually reached.—*The late Bishop of Calcutta.*

#### HINDOO OLYMPUSES.

The everlasting snow-clad summits of the Himalayas are believed to be the abodes of the principal Hindoo gods, the veritable Olympuses of Hindostan. And the multitudes in the plains beneath look up to these hills as to the hills whence their help is to come! And when we thought of the myriads who were then looking up for help to these abodes and

thrones of deity, how could we help feeling that (unless they were rescued by British sympathy and British benevolence from the grasp of spiritual death) on that day, when the last trumpet sounds, these myriads, instead of looking up to those peerless eminences for aid, will be found calling on those very rocks and mountains to fall upon them and to hide them from the face of the Lamb? Surely it was an awakening view of the case (a solemnizing impression) to realize in mental vision the condition of the vast multitudes, which, instead of admiring in these everlasting hills the workmanship of the great Jehovah, find in them the originating and perpetuating sources of idolatry, superstition and eternal ruin.—*Rev. Dr. Duff.*

## SUMMARY OF NEWS.

### UNITED STATES.

The Rev. Rufus Anderson, D. D., for forty years Secretary of the American Board, having retired from that position, has been presented with twenty thousand dollars by some friends of the cause. He is to devote himself to writing a history of the operations of the Board.

The Home and Foreign Missionary Society of the Methodist Church, North, have appropriated one million of dollars this year to the cause of Missions.

### ENGLAND.

In promoting a movement of the London Missionary Society to add £10,000 to its yearly income, Dr. Mullens, at a recent meeting, gave an interesting sketch of the progress of Christian Missions in India, very appropriate at a time when the *Pall Mall Gazette* has been reiterating the old accusations of inefficiency and failure.

Sir Robert Montgomery, late lieutenant-governor of the Punjab, in giving a statement of the operations of the Church Missionary Society in the northwestern provinces of India, before a late meeting of the Committee in England, said, "Some of the Mission schools are very good, such as those of the Church Missionary Society at Peshawur and Umritsur, and especially

that of the American Presbyterian Society at Lahore, where eight hundred boys of the middle classes are receiving a thoroughly scriptural education, and willingly pay a fee for it."

### IRELAND.

The Bishop of Cork in his last charge, speaks as follows of the ritualistic fanaticism in Great Britain:—"This ritualism is no part of Christianity; no trace of it can be found in the evangelists or apostles, where is presented to us a perfect model for our imitation, yea, perfection itself in the doctrine and example of the Son of God. Heathenism, Mohammedanism, and Romanism can have their ritualism, and have had it, and have it still; and how much better are they or any of them for it?" . . . "One burning and shining light in the pulpit, one loving, diligent, faithful pastor in the parish, with sound common sense, will be of immeasurably more worth than all the music and incense and dresses and candles in Christendom; and one solitary truth of the Gospel, brought home to the head and heart, will be infinitely more precious and do immeasurably more good than all the opinions of men, the traditions of the Church, or the ritualism of the earth."

## FRANCE.

People are now living in Paris, who can remember well when no such thing as a Protestant Church was to be found in that great city. Now there are thirty-seven churches and chapels.

## GERMANY.

The Berlin, Prussia, Foreign Missionary Society limits its labors to missions in South Africa. They are found in five districts at the extreme south; in one of these districts the missionaries have recently been gathering fruit after many years of apparently useless labor. In one of the districts, Leydenburg, the work has been subject to severe persecution, the heathen king having ordered every missionary to leave the territory, but many of the converts remained steadfast in their faith.

An account of the past six years' activity of the North German Foreign Missionary Society in Bremen has just appeared. Its scene of labour is Western Africa. The Society has already sent out fifty-five male and female missionaries, of whom twenty-one have sacrificed their lives in the work; twenty-nine are still connected with the society, but nine are now in Europe recruiting their health.

## ITALY.

"The Truth to Pio Nono," is the head of a pamphlet written by a devoted papist, urging that the only thing that can save his Holiness from an armed invasion from without, or decisive revolution within, or a slow lingering agony in exile, is to accept of modern progress and be reconciled to Victor Emmanuel.

## WEST AFRICA.

Intelligence has been received of a violent and unprovoked outrage upon one of the English Church Missionaries in Abeokuta, the Rev. C. F. Lieb, of Isbein. He was assaulted with a stick while passing through the streets by a man of well-known violence and injustice. It was feared that Mr. Lieb had sustained severe bodily injury, and might be compelled to return to Europe.

## INDIA.

The death of the Rev. HENRY BAKER, one of the founders of the Travancore Church Mission is announced. Mr. Baker proceeded to Travancore in 1817, and has therefore laboured in one field during a period approaching half a century. He wished to die in his work, and to the last clung to it. There was no sting in death, but just the response felt to the call to come and rest from his labours. The fidelity with which these were discharged may be gathered from the fact that he leaves under the instruction of the brethren who have succeeded him—formed into congregations, with an effective and increasing native pastorate—10,000 native christians.

## CHINA.

The Rev. Mr. Burns in every letter pleads for constant prayer on behalf of China, and for a large reinforcement of suitable labourers. It is a startling fact that the number of missionaries has not increased of late years. Last year there were only 102 missionaries in China, whereas in British India, with only half the inhabitants, there were above 500. There are thus, in proportion to the population, ten times the number of missionaries in India than are in China. Assuredly China has been less cared for than any part of heathendom.

## JAPAN.

The language is very difficult to foreigners, quite as much so as that of the Chinese, perhaps even more so; but in some respects there will be fewer difficulties in translating the Holy Scriptures into it. This is specially the case in regard to the use of the Divine name, as that question is settled already by the use of Shin or Kami as interchangeable words, so that all we have to do is to Christianize their own terms.

The Rev. S. R. Browne, of Yokohama, in a letter dated June 4th, gives the following pleasing intelligence:

"You will be glad to hear that the Taikun has publicly notified the Japanese that they will henceforth be permitted to go abroad to foreign countries for the purposes of trade or study under certain by no means burden-



some conditions. The proclamation was issued at Yeddo on the 23d of May. It applies to all classes of people, whether the Tiakun's subjects or those of princes, whether farmers or town's people. I regard this as one of the most positive indications of advance in the policy of this government that we have yet seen. It is even more commendable than the reluctantly yielded assent of the Mikado to the treaties with foreigners. That was extorted from him by great pressure. This has been done at the suggestion of the British Minister, but only through moral suasion. And when we consider that only a dozen years ago it was a crime punishable with decapitation for a native of Japan to leave the country, or even to return to it in a foreign vessel, it is plain that Japan has fallen upon new times in her history, when from the highest authority here permission is granted on so easy terms to go abroad. You observe, also, that express allusion is made in the proclamation to those who wish to visit other lands for the purpose of study.

#### AUSTRALIA.

The *Wesleyan Missionary Notices* states:—The past year has been marked by a gracious work of God among the Chinese in Victoria. In the month of December last, six adult Chinese were publicly baptized in the Wesleyan chapel, in Castlemaine. These are the fruit of the labors of the catechist, Mr. LEONG ON TONG, who is described as a man of superior parts and devoted zeal.

#### NEW ZEALAND.

The Bishop of Wellington, writing at Whanganui, July 18, states, that he had, the day before, consecrated the new church in that place, the corner-stone of which he had laid in October last. "The building," the Bishop writes, "is, like all our churches in this Diocese, of wood, for fear of earthquakes. But we do literally lay the *first stone*, which either serves as a base for the font, or the corner of the tower."

#### RUPERT'S LAND.

The Rt. Rev. Dr. MACKRAY writes: "You will be glad to hear that all the fifty-six Indian families, that are immediately connected by trading with York Factory, are professing, baptized Christians. When Mr. MASON went to York, all these Indians were heathen. They only visit York for part of three months; so that the teaching of the young and the ministerial instruction are very much confined to those months. The few reading in the Testament, in the syllabic character, repeated the Church Chatechism most accurately. All the children in the school, forty-one in number, united with one voice in saying the Creed and the Lord's Prayer. I confirmed three officers of the company, the eldest daughter of the officer in charge, and fifty-one Indians.

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## NEW BOOKS.

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1. THE ORIENTAL PICTURE GALLERY; OR, ILLUSTRATIONS FROM INDIA, CHINA AND JAPAN. *With explanatory remarks and missionary information. Edited by the Rev. JOHN LIGGINS, Missionary to China and Japan.*—New York: HURD & HOUGHTON.

2. THE MISSIONARY PICTURE GALLERY; OR, ILLUSTRATIONS FROM BRITISH AMERICA, MOHAMMEDAN COUNTRIES, AFRICA AND NEW ZEALAND. *With explanatory remarks and missionary information. By the same.*

These profusely illustrated and beautifully got up books are likely to be great favorites with our young friends. Each of them consists of thirty-two pages, quarto, with an illuminated flexible cover. Each page contains one large or two small engravings. The engravings are mostly, however, of a large size, and are from sketches or photographs taken on the spot by missionaries or travellers. The books are printed at the Riverside Press, on beautiful paper. They are edited by one whose experience abroad, and familiarity with missionary topics, insure accuracy of statement. They

are well calculated not only to please the young, but to interest them in the best of all causes. We would heartily commend them to parents, Sunday-school teachers, and all who are anxious to purchase good gift-books for children and young persons.

Either, or both of them, will be sent from the Mission Rooms, POSTAGE FREE, on receipt of the price, which is seventy-five cents each. For seven dollars ten copies will be sent to one address, POSTAGE FREE.

All orders should be address to

REV. S. D. DENISON, D.D.,  
19 Bible House, New York.

## ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Nov. 10 to Dec. 10, 1866:—

Maine.		Pennsylvania.	
<i>Augusta</i> —St. Mark's.....	9 00	<i>Columbia</i> —St. Paul's.....	5 00
<b>Vermont.</b>		<i>Germantown</i> —Christ, five cent coll.....	71 00
<i>Windsor</i> —St. Paul's.....	2 50	<i>Philadelphia</i> —Advent, for Blind Asylum, Africa, \$81.80; five cent coll., \$21.80, for Africa.....	88 10
<b>Massachusetts.</b>		" Miss A. T. Wheeler, for Cavalla Messenger.....	1 00
<i>Andover</i> —Christ, \$10; five cent coll. \$32	50 00	" Rev. James Saul.....	50 00
<i>Boston</i> —Mr. Scriggins.....	40 00	<i>Pittston</i> —St. James'.....	15 00 225 10
<i>Brookline</i> —St. Paul's, for Miss. House, Phila.....	50 00	<b>Pittsburgh.</b>	
<i>Newburyport</i> —St. Paul's.....	25 00	<i>Pittsburgh</i> —St. Andrews' (received by Mrs. Payne from Mrs. Brunot) for Africa, \$78; for ed. of Wm. E. Brewer, \$25; five cent coll. \$50; for China, \$10.....	163 00
<i>Taunton</i> —St. Thomas's S. S., for China and Africa.....	40 00 205 00	<b>Delaware.</b>	
<b>Rhode Island.</b>		<i>Christiana Hundred</i> —Christ.....	104 93
<i>Providence</i> —Collections at Delegate Meetings, part of.....	141 80	<i>Claymont</i> —Ascension, for Greece.....	42 30 147 23
" St. John's, individuals for China.....	500 00	<b>Maryland.</b>	
<i>Westerly</i> —Christ, \$134.98, five cent coll., \$30.....	164 93 806 78	<i>Oxonville</i> —St. Timothy's S. S.....	5 00
<b>Connecticut.</b>		<b>North Carolina.</b>	
<i>Bridgewater</i> —St. Mark's.....	10 60	<i>Asheville</i> —Trinity.....	2 70
<i>Brookfield</i> —St. Paul's.....	12 20	<b>Ohio.</b>	
<i>East Hartford</i> —St. John's.....	14 25	<i>Portsmouth</i> —All Saints', five cent coll.,	35 85
<i>Greenwich</i> —Christ.....	45 22	<i>Zanesville</i> —St. James', five cent coll....	16 00 51 86
<i>New Canaan</i> —Rev. W. A. Des Brisay, for China.....	10 00 92 27	<b>Illinois.</b>	
<b>New York.</b>		<i>Chicago</i> —Mrs. A. M. C., for ed. of an African girl.....	25 00
<i>Albany</i> —J. R. Van Antwerp, Esq., ½.....	50 00	<b>Michigan.</b>	
<i>Bay Ridge</i> —Christ, five cent coll.....	30 00	<i>Ann Arbor</i> —St. Andrews', five cent coll.....	12 00
<i>Brooklyn</i> —Grace, for station reform movement.....	5 00	<i>Flint</i> —St. Paul's.....	25 00 37 00
" St. Peter's, five cent coll.....	150 00	<b>Wisconsin.</b>	
<i>New York</i> —Anthon Memorial, five cent coll.....	13 00	<i>Beloit</i> —A. S. M.....	5 00
" Mediator, collection at Missionary meeting, Dec. 9th.....	234 34	<b>Iowa.</b>	
" St. Ann's, five cent coll....	4 50	<i>Fort Madison</i> —Hope Ch.....	5 00
<i>Philipsbetown</i> —St. Philip's.....	7 22	<i>Waverly</i> —St. Andrews.....	4 05 9 05
<i>Ravenswood</i> —St. Thomas, five cent coll	14 00	<b>Miscellaneous.</b>	
<i>Yonkers</i> —St. John's.....	186 05	<i>Paris, France</i> —Mr. J. C. Reubel.....	4 00
" St. Paul's.....	54 00	A friend.....	3 00 7 00
" Abner Beers.....	100 00	<b>Legacies.</b>	
" T. F. B.....	5 00 853 11	<i>Whitestone, Wis</i> —Est. of Orange Clark,	100 00
<b>Western New York.</b>			
<i>Geneva</i> —G. L. Rose, for China and Af.,	40 00		
<b>New Jersey.</b>			
<i>Bergen Point</i> —Trinity, five cent coll....	25 00		
<i>Madison</i> —Grace, for Africa.....	24 00		
" Loantica S. S., Hoffman Miss. Society, for Blind Asyl., Af.	100 00		
<i>Rocky Hill</i> —Trinity, for Africa.....	5 00 184 00		

Amount previously acknowledged, \$2,941 09  
Total..... 5,204 15  
\$8,145 24

# FREEDMAN'S COMMISSION

OF

## The Protestant Episcopal Church.

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JANUARY, 1867.

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### COMMUNICATION.

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#### THE PENNSYLVANIA BRANCH OF THE FREEDMAN'S COMMISSION OF THE PROTESTANT EPISCOPAL CHURCH.

This Society, which has recently been organized, has entered upon its work with a great deal of vigor. As a matter of historical record and interest, we print the following documents, which will sufficiently explain themselves—*Ed. Sp. of Missions*.

PHILADELPHIA, November 24th, 1866.

DEAR SIR: Will you be so kind as to read the following Circular to your congregation, and request the ladies to respond to its suggestions.

Yours, faithfully,

M. A. DEWOLFE HOWE, Rector of St. Luke's Church,  
RICHARD NEWTON, Rector of Church of the Epiphany,  
GEORGE LEEDS, Rector of St. Peter's Church,  
WALTER MITCHELL, Rector of St. Mark's Church,  
BENJAMIN WATSON, Rector of Church of the Atonement,  
JOHN WELSH, G. W. HUNTER, N. B. BROWNE.

#### *To the Women of the Protestant Episcopal Church:*

At a meeting held in St. Luke's Church, Philadelphia, on Saturday, November 24th, a Society was organized auxiliary to the Freedman's Commission of the Protestant Episcopal Church, to embrace in its department the Dioceses of Eastern and Western Pennsylvania, Delaware and the Southern portion of New Jersey, the above-named were appointed to issue a Circular to the women of the Protestant Episcopal Church within the section designated, and to solicit their coöperation. The object of this Society is to furnish teachers, supplies, and industrial aid to the freedmen.

It is proposed to send forth teachers who, fully recognizing the freedom and manhood of the recent slaves of the South, shall, while they impart the most thorough secular learning, inculcate also the spiritual truths of our holy religion in connection



with our own household of faith. We rejoice in every effort, by whomsoever made, to ameliorate and elevate the condition of the freedmen, and wish success to every association engaged in this blessed work; but, believing that our Church has peculiar advantages and facilities for education, and can supply the highest form of instruction in developing the entire man, spirit, mind and body, we feel constrained to labor within and through her agency. We have no antagonism towards other instrumentalities, but desire simply to employ that which, promising the highest good to the freedmen and the surest prospect of permanence, seems to us the best and the most efficient. We most affectionately invite the ladies, in their respective congregations, to immediately organize auxiliary associations, and to designate one of their number as their representative in the meetings of the Board of Managers, to be held in Philadelphia on the second Monday of each month. There will be a public meeting in St. Luke's Church, Philadelphia, on Sunday evening, December 9th, when the plan of operations will be more fully promulgated. Communications, money or supplies, can be sent to the Episcopal Rooms, 708 Walnut Street, Philadelphia, addressed to any of the undersigned officers of the Pennsylvania Branch of the Protestant Episcopal Freedmen's Commission.

*President*—MRS. THOMAS P. JAMES.

*Vice-Presidents*—MRS. WALTER MITCHELL, MRS. W. G. BOULTON.

*Recording Secretary*—MISS HELEN HUNTER.

*Corresponding Secretary*—MRS. HENRY REED.

*Treasurer, pro tem.*—JAMES M. AERTSEN, Southeast corner Dock and Walnut Streets.

N. B.—All Aid Societies are requested to report the names of their officers, by letter, to 708 Walnut Street.

*Report of a meeting held in St. Luke's Church, Philadelphia, on Sunday evening, December ninth, in behalf of the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church.*

After Evening Prayer, Rev. Dr. HOWE, Rector, took the chair. He stated that "he was well satisfied that works of necessity and mercy were ever appropriate to the Lord's day. Therefore he cheerfully opened his church that night, and consented to preside. By the chances of war four million of human beings have been freed from slavery. They are now ignorant; many of them are not able to read the Word of God; what they know of religion is merely preceptive, consisting of moral precepts. It is now utterly impossible to remove them from our land, even were it expedient for us so to do. They are to be with us; they are to give an aspect to our land. They are to stand with us before the judgment seat of God, when our nation will be called to be judged for its deeds and opportunities.

One year ago, in this church, was organized the Freedman's Commission, for the religious and educational enlightenment of these freedmen. The Government had already organized a relief department, whose energies were entirely occupied by the necessity of attending to their temporal support. The Protestant Episcopal Church has adopted these freed people as furnishing a great missionary field of operation. It was, therefore, its aim to send out Christian teachers, who, while inculcating earthly knowledge, should also point them to God, the source of all religion.

The Church was determined to educate them as free men, who could under no possible circumstances be remanded to their former condition of slavery. It would,

therefore, never train them as underlings merely, but leave the path unrestricted for their advancement. In some districts this action was impossible, and into those districts the Church did not intend to send aid."

Rev. Dr. NEWTON, of the Church of the Epiphany, said: "we go to the Bible for every thing that is good. Every good work and cause will there find a foundation to build upon. Two illustrations may be adverted to as characteristic of this race of freedmen in those Bible days as well as in this present age. They will serve to incite us to energy and to give us encouragement.

In the thirty-eighth and thirty-ninth chapters of the Prophecies of Jeremiah is recorded the name of Ebed-melech, an honored Ethiopian, a servant to the king. By him peculiarly was displayed that feature of loyalty to the right that has been strongly shown throughout our late war. In those ancient times Jeremiah was the sole representative of those who stood by the right. He was imprisoned in a dungeon, where he nearly starved. God then raised up this representative of our freedmen race to visit him, feed him, intercede for him, and obtain his release. After that there came a message to that loyal Ethiopian from the throne of God, putting His mark of approval upon those good deeds. The names of the wicked kings of Judah and Israel are almost forgotten, but that freedman's name will never die, for it will grow brighter and brighter. God honored Ebed-melech, and we are doing right when we try to follow in His footsteps.

The second noteworthy instance in connection with the freedmen is related in the New Testament, of the Egyptian eunuch having great authority under Candace, queen of the Ethiopians. He had come to Jerusalem for worship, and was returning, sitting in his chariot, and trying to understand the prophecies of Isaiah. When Philip had expounded to him their sacred truths, he impulsively said as they journeyed on: "See, here is water; what doth hinder me to be baptized?" His child-like faith well illustrates the susceptibility of the freedmen to receive the truth. God has prepared the way, and we have only to go into the ripening fields to gather the harvests. These freedmen should have every fetter stricken off; they should be brought under the light of God's grace and made men. God will bless the work, for it is His work. He has given us the instrumentalities to aid us, and we must go forward in this glorious undertaking."

Rev. Dr. WATSON, of the Church of the Atonement, "was profoundly impressed with the great work thus brought before the present generation. The freedmen are needing and longing for the light of the Christian religion. They are our fellow-citizens, and we must give them the Gospel entrusted to our keeping. No occasion of greater interest can present itself to us than this opportunity of educating them in earth's knowledge, and leading them to receive the Word of God. On the fulfillment of these duties, incumbent upon this generation, were more dependent the future civilization of our land and its peace than on any measures that can be enacted by our politicians and statesmen. A great work is to be done in Christianizing the unenlightened savages of Africa; for this noble work these freedmen are to be educated. The manhood of this colored race is to be developed and called out. God will bless us in this good cause if we bestow our means unstintingly and our labors benevolently. Then we will see a nation born, not in a century, but in a day."

Major-General HOWARD, Commissioner of the Freedmen's Bureau, addressed the meeting as follows:

"My Friends,—I have been deeply interested this evening in the remarks that have been made by your clergymen. As the people, as a general rule, judged by what they have done, and by the spirit they manifest, are as far advanced in these matters as

their teachers, I hardly think there is any need, on my part, of urging the wants of the freedmen upon the attention of those here any further, or of saying anything but "Amen" to what has been said. Yet, methinks, I detect still a spirit in what they say that must be corrected in a measure. It will not do for us to look from too high a stand point upon these colored people of the United States; it will not do for us to arrogate to ourselves great goodness, great elevation, and regard them universally as the very least and very lowest. Even if it were so, according to the example of our blessed Lord, we should go to them. We should do good to the very lowest. We should try all we could to raise up the least of these creatures to the highest possible level. I have been amongst them so much during the last five years, I have had so much experience with them, that I can but think that our Christian brethren, here and elsewhere in the country, have to learn something about them. Religiously, perhaps, they are not so much degraded as some of us think. I have come before audience after audience of colored people and talked to them. There was not a single right sentiment, not a single sentiment that I had learned from my instructors or in my religion, that I put before them of a Christian character, that they did not earnestly and heartily endorse.

Well, what is the necessity of educating them in these matters of faith and secular learning?

There is superstition amongst them; there is a great deal of false teaching amongst them; there is a want of literature amongst them. We have oppressed them; we have cast them out; we have maltreated them; and we are still, in many things, turning our backs upon them. We are not yet ready to come right forth and receive them. We, as a people in the North as well as the South, are not yet ready to take the colored man by the hand, plant him on his feet, and recognize him as a brother man, entitled to the rights and privileges of a man. It is this prejudice we wish to overcome, and the moment we get over this, we will be ready to do our duty fully. Now they are poor. Have they not worked industriously all their lives, and toiled for us white men? Certainly. Why, then, are they poor? Because proper provision has not been made for them. Perhaps it is intended, in the providence of God, that they should be at the bottom of the ladder, and climb up, step by step. Then, if they are poor, they need our aid and our sympathy, our care, our direction.

They are ignorant. A great portion of them are without the knowledge of the Scriptures as has been told to you this evening; they are not able to read the Word of God. Why is this? Because they have been neglected. Because we in this country, North and South, have neglected our duty towards them. Then what is our duty now? To do everything we can to make up for past neglect; to put forth every effort and energy to rectify this thing.

But why does not the Government do this? On this point I wish to lay before you a little of what the Government has done. The Government instituted the Freedman's Bureau. It is not very well understood by this country. There are a great many business men who do not understand any thing about what it has done. They have not the time to inform themselves. It is supposed to be an institution for feeding a certain number of poor people. But the law was not passed for that purpose, and the Bureau was not organized for that purpose. The Bureau, in the first place, was to proclaim everywhere throughout the land the freedom of the former slaves. Next, to protect, as far as possible, that man who had been a slave in his freedom; and then to afford *relief* in the broad sense of the term. Not simply to give rations here and there, but to open up facilities so that the former slave



might be able to support himself; might become self-supporting; might become a man, having the rights and privileges of a man. Understanding it so, I established, as soon as I was placed at the head of this department of the Government, divisions of my office with reference to such ideas, and sent out assistant commissioners into each State, with instructions to act accordingly: first, to organize labor, and establish a system of making contracts; secondly, to organize schools, and appoint a superintendent in every State to take charge of them and encourage their organization, to promote the sending of teachers into the South, and to encourage efforts in the South itself for this work.

I found an accumulation of colored people in one city and another, driven by the operations of the armies into territories entirely destitute, where there was no opportunities of labor. We instituted the system of transporting them. First we had to persuade them to go. We found places of labor and transported them thither. In Washington alone there were twenty-seven thousand—thirty-one thousand in Washington and Georgetown—and there was not labor and support for more than fifteen or twenty thousand of them. We have already transported from the District of Columbia upwards of six thousand people to homes and labor found for them. That is only one item. Intelligence offices have been established in different quarters of the country, having branch offices in the North, to transport these people from these accumulated places to places where they can get labor.

Now, with reference to education, we have been particularly successful, more so than France or England in their emancipated colonies; because we followed our armies with our schools. We have now reported upwards of one hundred and fifty thousand children of freedmen going to regularly organized schools in the Southern States. There are also night-schools not reported. There are companies and regiments of colored soldiers being instructed; there are old men and women being educated in schools not fully organized. The necessity for further exertions is thus manifest; our present efforts ought to be multiplied tenfold, and this is the work your organizations have before them.

What is the condition of the Southern people with regard to this matter? Have they shown any disposition to aid in the work of education? I would be false to the Southern people to say that the South has turned her back entirely on this work. There are noble men in the Southern country, who have put forth every exertion possible to meet us and take us by the hand. There are men co-operating with me to-day in different States in the South in this work of education. I am glad of it, and encouraged by it. The Bishop of your Church in the State of Virginia came to me in the outset. He favored the education of the colored people. I had a long conversation with him, and he agreed with me. I was glad, and told him I would co-operate with him in every effort he should make for the education of the colored people of Virginia. But this good work is not confined to any denomination. The Baptists have put forth more exertions than the Episcopalians. They have not only sent out teachers, but have established schools, and are educating teachers and preachers to go into the field to educate their brethren.

I have spoken on this subject before different associations, and wish to correspond with every association that is willing to do anything in this noble work. I am willing to give such aid as the Government can afford, and next year may be able to do more. The transportation of teachers from their homes to the field, the preventing of one association from overlapping another, seeing that the teachers are cared for and pro-

tected, these things the Government can do. What is left for the people to do is to throw the teachers into the field, and to send as many as possible.

I am not certain that the Episcopal Church, as a Church, is doing its best here; because I have thought there were many within the Episcopal Church who really neglected their duty on this point. They felt a want of confidence in other organizations; and if they knew the work would be done by their own Church then they would give abundantly. Now, my friends, this Association has been raised up, and there will no longer be any excuse. It is of your own organization and Church. Then seek your field. There are yet but very few churches of your own denomination among the colored people, and very few clergy already ordained. These must be multiplied.

In order to succeed in this great work, it will not be long before the question of the establishing of normal schools for the education of teachers will have to be met; for the good work after all is to be done by the colored people themselves. They are capable of the very highest education, as you have demonstrated in Philadelphia. Therefore, establish normal schools for the education of teachers. Then send them into the field as soon you can, and as many as you can. Send teachers of the right character, who will be good and true teachers.

The very best teachers we have are women, who have gone out from our best families. You can see how necessary it is for all the teachers to have Christian souls, to have hearts on fire with love to God and His cause. Send an infidel there; how long will he stay? We cannot trust missionary work to an infidel or a profane man; we must have Christian men, Christian women. Such, I believe, is generally felt in every association that sends teachers into the field; and, as an actual fact, the different associations have sent Christian teachers as a general rule. All those of another character have been unsuccessful in their work and have left.

I have been very careful in the work I have had to do, not to say anything, anywhere, in favor of one organization over another. One of the largest organizations of this country urged upon me to take that institution and recognize it officially, and say I would give all my aid through its channels. This I declined to do. There were as many as twenty-seven organizations that reported to me through their secretaries in the beginning. I urged them to organize and concentrate. I was in hopes they would unite in one grand organization; but I found there were so many conflicting elements that this was impracticable, and the reduction has been made to two or three. I hope these commissions will not be multiplied *ad infinitum*. I hope every organization that strives to work will acquire a great deal of strength.

The Episcopal Church may decide to take its stand as a power in this country. The Church is very strong—it is very wealthy, very able to do a great work. In the coming year it can make itself felt. If the same liberality that existed in the war, when our dear soldiers were aided in the field, exist now, and be concentrated upon this work, instead of having one hundred and fifty thousand children going to school this next year and the year following, we may have three or four, perhaps five, times as many.

Perhaps, my friends, I have said enough; but I want to say to you all that your Commission has been in correspondence with me all the time. The Rev. Dr. SMITH can testify that I have been ready to aid orphan asylums and the different schools in the States; that I have been ready to aid him with all the means in my power. I say this simply to show that this Commission has my confidence, and that you may give freely whatever you have to give into the hands of this Commission.

The Government has thus far co-operated with each organization. The Government

gives direction and control only to the extent of the prevention of collisions in the field, and aids an increase of the work. I am cordially interested in this work in the South from a Christian point of view. My friends, that has been so clearly and fully presented to you, that perhaps it is inappropriate for me, a layman, in this house of God, to say much upon it; but my great strength in this country has been in the sympathies and prayers of Christian people. I feel that we never should confine our views simply to working for this life. While looking upon the freedmen, and upon the future of our country, we should not merely count upon material advancement and prosperity, and have education and elevation simply for the time being, but we should look forward beyond this life. We are, as you are taught every Lord's day, and every day, to be here a few years, and then pass beyond the grave. And then not one hundred years, not two hundred, not one thousand years, but forever shall we live! Now, this land is to be a land of preparation; only a land of preparation. Then, my friends, how necessary it is for us to work with all the energy and all the ability that God has given us to do our whole Christian duty. How important is it for us to remember that we are not to meet simply the white men round about us, but the red men and the black men, and the men of all colors and complexions at the bar of God. How important it is for us to remember that we must meet many of them face to face, and must give an account for every prejudice, for every fault, for every wickedness, for all our sins in this matter.

Now, my friends, let us, as a people, with a view to this eternity—this solemn eternity—sit down and reflect very carefully over this matter, asking ourselves if we are doing our whole duty towards the colored people of this land."

Rev. Dr. SMITH, Secretary and General Agent of the Freedman's Commission, stated that "this special meeting was called in behalf of the Pennsylvania Branch of the Freedman's Commission, which had been organized within the last few weeks, and embraced the States of Pennsylvania and Delaware and the southern portion of New Jersey. He was here simply to encourage and assist in inaugurating this movement. This Branch had an individuality and personality of its own, having Philadelphia as its point of operations.

"The Executive Committee of the Commission had steadily in view the principles announced by Dr. Howe, and would act upon no other. They represented the Protestant Episcopal Church throughout the land, and would educate the freedmen, not as serfs but as freemen, as those for whom Christ died. Every opportunity should be given them to grow up to whatever position God designed them to occupy, and for whatever work He intended them to do. It was an aspersion that the Freedman's Commission of the Protestant Episcopal Church were teaching the freedmen to be mere hewers of wood and drawers of water. Its missionaries and teachers go with the Gospel of Christ and with secular learning, seeking at once to develop the intellect, to enlighten and quicken the conscience, and to govern the heart. Spiritual and other instruction must go together; for the freedmen need, above all things, to be taught the first principles of the oracles of God."

A collection was then made for the benefit of the Pennsylvania Branch, and the meeting closed with prayer and the benediction by Dr. Howe.

#### CIRCULAR.

A Society has been recently organized in Philadelphia, called the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church. It includes the Dioceses of Eastern Pennsylvania, Pittsburgh, Delaware, and the lower part



of New Jersey. Its object is to stimulate throughout the Church an interest in the education of the freedmen, and to obtain money and supplies for that purpose. To do this it is necessary that Aid Societies be established in every parish of this department. Five hundred dollars will support a teacher. Any church or society contributing that amount can select a person for the work. Fifty dollars will provide for an orphan in one of the homes of this Commission. It is earnestly hoped that societies will be immediately formed for this object, and communicate the names of their Secretary to one of the undersigned. Any worshipper in the Episcopal Church may become a member of the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church, by paying one dollar annually into the treasury; in return, he or she will receive one copy, monthly, of a paper devoted to the interests of the Freedmen, and showing the work done by the entire Commission. All contributions to the Pennsylvania Branch will be acknowledged in this paper, and all supplies sent be faithfully distributed by the hands of Northern teachers.

Will not every Episcopalian throughout the length and breadth of this department make an Epiphany offering towards educating and elevating the freedmen? "If thou hast much, give plentifully; if thou hast little, do thy diligent gladly to give of that little?"

This Commission has the hearty endorsement and co-operation of Major-General Howard, the head of the Freedmen's Bureau. Letters asking for further information, or enclosing money, addressed to either of the undersigned at the Episcopal Rooms, 708 Walnut Street, will receive immediate attention.

*President*—MRS. THOMAS P. JAMES.

*Vice-Presidents*—MRS. WALTER MITCHELL, MRS. W. G. BOULTON.

*Recording Secretary*—MISS HELEN HUNTER.

*Corresponding Secretary*—MRS. HENRY REED.

*Treasurer, pro tem.*—JAMES M. AERTSEN, Southeast corner of Dock and Walnut Streets.

*Counselors*—Rev. M. A. DeWolfe Howe, D.D., Rev. Richard Newton, D.D., Rev. George Leeds, D.D., Rev. Walter Mitchell, Rev. Benjamin Watson, D.D.; John Welsh, G. W. Hunter, N. B. Browne, S. V. Merriek.

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## EDITORIAL.

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### *HOW SHALL THE FREEDMEN BE EDUCATED?*

The Freedman's Commission of the Protestant Episcopal Church, in seeking the support and coöperation of the members of that Church, has had difficulties to encounter, growing out of what at first sight might have seemed to be its strength, namely, the restored unity of all the dioceses. It has been, and is still held by some, that the Southern people generally are opposed to the education of the freedmen as *free-men*, and desire them to be kept in a state of semi-slavery or virtual serfdom; that this feeling is largely shared in by Southern Episcopalians, Bishops, Clergy and laity, and that the Commission, by virtue of restored unity, will be com-

pelled to accept the alleged Southern standard, and to devote themselves simply to supply material aid to teachers who make that standard their rule of action.

Now we do not pretend to know the sentiments of the Southern people generally with respect to the kind of education which the freedmen should receive, nor can we say that the charge referred to above is not sustained by evidence; but this we do know, that no one in the South, with whom we have conversed or corresponded, has suggested the idea of a serfdom to be preserved, or proposed that the instruction imparted to the freedmen should correspond to such an idea, and we can say that the Executive Committee of our Commission would not for a moment tolerate such a suggestion, if made, or listen to such a proposal, if offered. Regarding themselves as the representatives of the Protestant Episcopal Church in the United States, and as appointed to impart spiritual and secular learning to the freedmen, they have felt themselves above all sectionalism, ignored all questions of a merely political or social character, and devoted themselves honestly and faithfully to the discharge of their trust, holding forth the word of life, and giving to the objects of their care the most thorough instruction in all branches of learning, taught in the best common schools of the land, the degree being limited only by the capacity of the scholars.

Ours is a *Freedman's* Commission and has for its object the instruction and elevation of the *freedmen* of the South. A *freed-man* is a *free-man*, the name signifying a freeman who has passed from a state of slavery. If he were a *slave* he would not be a *freed-man*; that he is a *freed-man* proves that he is not a *slave*. The freedom of the former slaves is a fact; and the Constitution of the United States forbids the existence of slavery forever within our borders. Now while our Church does not touch political questions, she must recognize and obey the laws of the State, and above all, the supreme law; and hence any Committee, acting for her, must accept her obligations in this respect and discharge them. If there were persons who desired to see the freedmen reduced to slavery or kept in a condition of serfdom, and if there were such persons in our Church, however great their numbers might be, they should not be regarded by the representatives of the whole Church; and for the simple reason that their wish, to take the lowest ground, is contrary to the proclaimed will of the government under which they live, and to indulge it would be a crime against "the powers that be," which, as "ordained of God," must be obeyed by members of the church not merely "for wrath but also for conscience sake."

Let it be once for all understood, by everybody everywhere, that the Freedman's Commission of the Protestant Episcopal Church accepts most fully the actual legal status of the freedmen; that it has and will educate them as freemen, and that the instruction which it imparts shall recognize in every way their true manhood and humanity, proclaiming the same gospel which is preached to the highest in the land, and bestowing the same knowledge which is given to the whitest and fairest of the

human race. The salvation of Jesus Christ knows nothing of color, and the Christian Church should dispense the tidings of salvation without regard to the complexion of her hearers. She is to preach the gospel in all the world to *every* creature, and woe be to her if she limits what God has made unlimited, or through pride, prejudice or passion, withholds the blessed truths and promises of His word from those who are perishing.

As we said before our Executive Committee will not touch political or social questions ; but they have, and will have but one idea before them, and that is the instruction of the freedmen, to the highest possible degree, in all things that can develop their manhood, cultivate their intellects, enlighten their consciences, purify their hearts, correct and strengthen their wills for the right, and beautify and adorn their lives ; in a word, in all things that will fit them for citizenship. The good will of any one can not and will not be purchased by any concessions to unhallowed prejudice or sinful pride ; and when the Committee cannot execute its trust without such concessions, either through the opposition of one class or the withdrawal of the support of another, it will, we are assured, resign that trust to the Church from which it received it, having preserved its own self-respect and secured the approval of its own conscience, not being a partaker in other men's sins.

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#### TEACHERS.

We are thankful to say that the number of our teachers is gradually increasing, and in a way that at once gives encouragement and promises continuance. Several congregations have pledged the annual amount required for the support of a teacher, and, in some instances, have nominated the individual sent ; while one congregation has sent into the field and sustains two teachers, under the auspices of the Commission. There are several advantages in this mode. It keeps alive interest in the congregations themselves ; it enables congregations to pay their contributions in instalments ; and it gives the Committee a sure basis of action, empowering them to send out teachers at the beginning of the year, without respect to the actual money in the treasury.

Very many congregations in our Church can sustain a teacher, and will probably contribute to the Committee, sooner or later, sufficient funds to do so. May we not suggest to them the advantage of giving the Committee their pledge at once, so that the teachers may go into the field immediately ? We have work for hundreds, and hundreds can be found willing and ready to engage in it, whom the Committee would gladly commission, if support could only be guaranteed. Where there are several congregations in a city or a county, that are not able *separately* to sustain a teacher, they might combine and *together* pledge the necessary salary. Will not our brethren of the clergy consider these suggestions, and give them a favorable response ?

We have a suggestion to make, in this connection, to any lady who desires the



position of teacher under our Commission, and is qualified for the post. Let her get a particular congregation, or, if that is not possible, several congregations, to nominate her and to pledge themselves for her support. She will in this way help herself, the Committee, the congregations, and, above all, the freedmen; and her success in thus securing an appointment, giving evidence of energy and zeal, will be also a promise of success in the field. Here is an opportunity for any one who is truly qualified, and has a heart for this work, to obtain an appointment as teacher under our Commission. Are there not many who will avail themselves of it?

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### *AUXILIARY SOCIETIES.*

There has recently been organized in Philadelphia a Society, auxiliary to our Commission, known as the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church in the United States. It embraces in its jurisdiction the Dioceses of Pennsylvania, Pittsburgh, Delaware, and the Southern portion of the Diocese of New Jersey. Its officers are ladies, who are assisted in their work by certain clergymen and laymen as counselors; and it proposes to establish auxiliaries in the congregations of our Church within its jurisdiction. We wish it all success, and hope that the results of its labours may correspond with the promises which its beginning vouchsafes, and fulfil the predictions which the auspices under which it sets forth justify.

We should like to see similar societies or branches in all the large cities of the land. Large cities are centres of influence to the surrounding districts, and should employ their influence in matters connected with the Church as well as in those of the State, business, education, &c. Ladies have more influence than gentlemen in works of benevolence and mercy, and they can do more than any agency to awaken and sustain an interest in the particular field in which we are engaged. If we could get a sufficient number of ladies to inaugurate and carry forward branches of our Commission in New York, Boston, Providence, Buffalo, Pittsburgh, Cincinnati, and Chicago, we doubt not our efficiency would be increased ten-fold. Are there not, among our readers in those places, some who feel such an interest in the freedmen, as to be willing to engaged in direct efforts for their relief and elevation? We shall be glad to hear from any who can and will help us, and would most affectionately invite our brethren of the clergy to give us their aid in this matter. Our work is a noble one, and should be prosecuted with vigor. It can be prosecuted with vigor, if the ladies of our Churches will only take it in hand.

## CORRESPONDENCE.

## VIRGINIA.

*Report of Rev. John T. Clark, Teacher, near TALCOTT, Charlotte Co.*

It is with much satisfaction that I now sit down to make out for you the monthly report of my schools, as everything connected with them has been both pleasant and profitable.

My Sunday-school now numbers eighty-five (85) with a very full and punctual attendance. The school generally begins as soon as one class can collect, which is between nine and ten o'clock in the morning. It being generally known that I open the school with the first-class which will meet me, and that I will not wait for any, there is a general anxiety to be as early as possible at school, and by ten o'clock we have fairly begun our exercises, which continue without intermission until half past one, when we have service and preaching. The reason of this arrangement is, that many of my scholars, as well as many of the congregation, walk several miles to attend. If I had two services, and an interval between the two, many would be detained so late by the second service as to make their return home in the night. By having no interval in our school exercises, those who live the nearest and reach the school the earliest have gone through their lessons and are ready, after a little rest, to assist me by twelve o'clock to instruct those who live farther off and are later in reaching school. In this way I have established a kind of Lancasterian system of aid to me and instruction to the smaller and less advanced pupils, by those who are farther advanced. I find several advantages in this system. It gratifies and so stimulates those scholars who are thus called upon to assist me; it is a kind of promotion to them in the school; it also very much relieves me, and gives me more time to devote to such as are the most studious and apt to learn. In this way my school presents a scene of diligence and interest, both in receiving and imparting instruction, which is rarely exceeded any where.

By twelve o'clock my congregation begins to assemble, and some of the younger pupils are permitted to go out and take an informal recess; while the more delinquent, and those most anxious to improve the whole day, continue their studies until the time for divine service to begin. From this statement, you will see that I am closely and laboriously occupied every Sunday from ten, or a little before ten in the morning, until about half-past three o'clock in the afternoon. And it is only considerations of prudence, as to my own strength, and the necessity of the children and members of the congregation, who live at a considerable distance, having time to reach home by night, which keeps me from continuing until a later hour. But by this time we are all quite tired, and are in condition to enjoy our ramble home. Our exercises, both in school and church, are all pleasant and profitable; the improvement of the pupils is very satisfactory, and the deportment and solemnity of the congregation will compare favorably with any congregation whatsoever.

What I have said with regard to my Sunday-school I can report also, only on a smaller scale, as to my day school. The number belonging to this is twenty-two or twenty-three, with an average attendance of about eighteen. You will see from this that my day, as well as my Sunday-school, is steadily on the increase.

I find every thing connected with the discipline of both schools satisfactory, and the deportment, application and improvement of the scholars of the most encouraging character. I only lack two things now to enable me to establish a first-class Christian

school among these freedmen, which would soon tell with the greatest possible effect on the intellectual and moral condition of the freedmen themselves, as well as to enable us to do something in Africa for the cause of Christ and the salvation of men for whom He died.

These two things are, one or two assistants and a good house. The teachers who now assist me do it gratuitously, or only in consideration of what, in other ways, I do for them. This cannot and ought not to continue. The Church is abundantly able to pay one who labors faithfully and laboriously in this important but arduous work. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn."

The house we now occupy is one furnished gratuitously by myself. It is not at all suited to the purpose; it is too small, and in every respect inconvenient, but it is the best that can now be done. The freedmen, emancipated, with no means but their ability to labor, will be in a situation for some years to do, if anything, but very little indeed, towards supporting either church or school. Impoverished by a war which I had no agency on earth in bringing about, and which I deplored as much as any man on earth could do, neither am I in a situation to do anything towards furnishing a better house. But if the Church will only help us I have no fears, nor the smallest doubt or misgiving, that I can in a short time, under God's blessing, do a work here among these freedmen of which the Church will have reason to be glad.

Looking to God for a blessing and trusting in his promises, and hoping in due time that the Church will come to my aid, I intend to give myself to this work with all the vigor of which I am capable.

#### NORTH CAROLINA.

*Extract from a Letter of REV. H. A. SKINNER, Teacher at Newbern.*

Since my last report to you, the anticipated removal from our present place of worship, the old Christian Church, has been determined upon, and on Sunday week I shall open the new school-house for Divine service.

With this in view, we have been pressing forward as fast as possible the completion of the building. It is already plastered neatly, and is thoroughly warmed by the three stoves our friends were kind enough to send out, whilst enough of pure air is secured by ventilators in the ceiling, which will also serve as trap-doors for ready access to the roof in case of fire. When the partitions are folded back, we have a large room amply sufficient for our ordinary congregations.

The brief suspension of the school during the progress of the work does not appear to have lost us any pupils; on the contrary, they generally seem very anxious to begin again. The Sunday-school was omitted on one Sunday, on account of the disorder of the building, but was reopened last Sunday with perhaps a fuller attendance than usual. It is now a fixed regulation of the school, that all the children shall attend service on Sunday morning, which alone ensures a congregation, apart from the usual attendance of adults. The children behave with propriety in church, and show a great eagerness for Prayer-books, creating a much greater demand than the supply I have on hand. However, I promise gradually to supply them each with one as they learn to read, which is with many a strong inducement to learn as rapidly as they can.

*Extract from a Letter of MISS CHAPIN, Teacher at Newbern:*

We reopened our schools the second week of October, with about thirty of the children. Many were at work in the cotton fields, and were eager to earn enough during the autumn to enable them to come to school through the winter. They have



sent a note or a message, asking us to keep a place for them. At the beginning of the second week I had one hundred and twenty, and Miss WENDELL the same number. We have been obliged to refuse a hundred children who have applied to us. Two hundred and fifty children are as many as three teachers can do justice by, and we have that number now.

We were obliged to suspend school the past week on account of the work in the school-house. It is now finished, or nearly so, and we held our Sunday-school there yesterday. After next Sunday we shall be obliged to have services there altogether, as the building we have been using has been taken from us. We have been favored in retaining it until our own building was completed, which will answer until a pretty little church can be built for them.

There is already a small sum given by some kind friends in Springfield for a beginning, and also the promise of a plan for the building from one of the good men of New York. From this small beginning there is reason to believe there will soon be a neat little church for the colored people of Newbern.

#### SOUTH CAROLINA.

*Extract from a Letter of J. V. WELCH, Teacher at Sumter :*

There has been no increase in my school but rather a decrease, two of my scholars, both young men, having moved away. A few night since one of them came to me after school and bade me good bye, expressing a great deal of sorrow at leaving. I hope he will be back again soon, if not to school, at least to Church on Sundays. I was sorry to have him leave as he had been making good progress, and I asked him to continue his studies and to read his Prayer-book and Bible. He seemed to be concerned about his soul.

I am grateful to God that my scholars are making great progress in reading and writing. It is surprising to see how readily and how fast they learn. The whole number of scholars now under my charge are eighty-three. Enclosed you will find a few lines written by two of them. I send them that you may be able to see what progress they are making. It is their own composition, and they seem delighted with the privilege of learning.

There is a great deal for us to do for the comfort and salvation of the freedmen, and I hope we shall not grow weary in well doing. Let us labor with the ability God has given us, for the glory of His name and the salvation of these colored people, and through them for many in Africa. In God's good time we shall see and enjoy the fruit of our labor.

*Extract from a Letter of MRS. SIMMONS, Teacher of Lexington :*

I think most of the scholars will pay for their books. Last year Dr. Wright supplied us, and they paid readily; two or three had to be given. My first-class are almost through the National First Reader the second time, and have been through the Geography several times. I have them now studying Weights and Measures. They repeat a few verses of the Bible by heart every day. Will you be able to visit the school at all this winter? I hope so; then you can judge for yourself. Every Thursday night we have speaking. We close our exercises every day with singing. Next month I hope to send you some specimens of their writing.

Most of the colored people are very poor, but very eager to learn. To see them read is nothing new to me, for my father (Rev. Paul T. Gervais) owned a great many slaves, and the little ones were taught daily.

## TEACHERS.

STATE.		NAME.
Virginia,	Richmond,	Miss M. J. Hicks.
"	"	Miss Lucy K. Taney.
"	"	Miss Frances Taylor.
"	"	Randolph Storrs, (Colored.)
"	Petersburg,	Miss Amanda Aiken.
"	"	Mrs. Margaret Kline.
"	"	Mrs. Caroline Bragg, (Col.)
"	"	Miss Sarah Coombs.
"	Norfolk,	Rev. M. E. Willing.
"	"	Miss Ada W. Smith.
"	"	Miss Irene E. Smith.
"	"	Miss Frances S. Newton, (Col.)
"	"	Miss Frances E. Williams, (Col.)
"	Talcott,	Rev. John T. Clarke.
North Carolina,	Newbern,	Rev. Henry A. Skinner.
"	"	Miss Harriet A. Chapin.
"	"	Miss Marian Wendell.
"	"	Miss _____
"	"	Miss _____
"	"	Miss C. E. Smith.
"	"	Miss Deborah Smith.
"	"	Miss Ella E. Smith.
"	Wilmington,	_____
"	"	Miss Almira Hesketh.
"	"	Miss Mary L. Sproat.
"	Raleigh,	Miss Sweetland.
"	"	John Henry Harris, (Col.)
South Carolina,	Claremont,	James M. Johnson, (Col.)
"	Lexington,	Mrs. J. Ward Simmons.
"	Sumter,	Rev. J. V. Welsh.
"	Winnsboro,	Miss S. A. Finney.
Kentucky,	Louisville,	Miss A. M. Kendall.
Tennessee,	Memphis,	Mrs. S. A. M. Canfield.
"	"	Mrs. E. B. Downey.
Mississippi,	Okolona,	Mrs. E. H. Lacey.
NOT ASSIGNED PLACES.—Miss Fannie E. Charlot, Miss Almira J. Walker, Mrs. M. H. Bingham.		

## ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from 11th of November to 10th December, 1866, inclusive:—

<b>Maine.</b>			<i>Brookline</i> —St. Paul's.....	330 00
<i>Saco</i> —Trinity Ch.....	\$16 00		<i>Great Barrington</i> —St. James'.....	16 30
<i>Wiscasset</i> —St. Philip's.....	3 50	19 50	<i>Millville</i> —St. John's.....	8 40
<b>New Hampshire.</b>			<i>Taunton</i> —St. Thomas'.....	30 00
<i>Concord</i> —St. Paul's.....	20 00		<i>Wrentham</i> —Trinity.....	2 00 520 36
<i>Claremont</i> —Trinity.....	25 00	45 00	<b>Rhode Island.</b>	
<b>Vermont.</b>			<i>Pawtucket</i> —St. Paul's.....	40 00
<i>Brandon Parish</i> .....	6 00		<i>Providence</i> —Delegate Meeting.....	90 06 130 06
<i>Manchester</i> —Mrs. L. R. Hard.....	1 00		<b>Connecticut.</b>	
<i>Middlebury</i> —St. Stephens'.....	4 00		<i>Bramford</i> —E. F. Rogers.....	10 00
<i>Windsor</i> —St. Paul's.....	15 88	26 88	<i>Litchfield</i> —St. Michael's.....	20 00
<b>Massachusetts.</b>			<i>Meriden</i> —St. Andrew's.....	37 68
<i>Adams (North)</i> —St. John's.....	6 00		<i>Monroe</i> —St. Peter's.....	4 00
<i>Boston (South)</i> —St. Matthew's.....	26 66		<i>New Britain</i> —St. Mark's.....	8 00
" —Trinity.....	93 00		<i>New Haven</i> —St. Paul's.....	29 00
" —Christ.....	8 00		<i>Portland</i> —Trinity.....	10 00
			<i>Southport</i> —Trinity.....	16 25
			<i>Westport</i> —Christ.....	32 00 166 93



## New York.

Brooklyn—S. S. of Christ Ch. for the support of the Misses Smith.....	1075	69	
Lansingburg—Trinity.....	10	50	
New York—St. Mark's.....	354	00	
" St. George's.....	200	00	
" Calvary.....	366	59	
" St. John's Chapel, Trinity Parish.....	66	44	
Pelham—Christ.....	10	00	
Poughkeepsie—Christ.....	94	59	
Port Chester—St. Peter's.....	15	50	
Troy—St. John's.....	51	50	
Whitehall—Trinity.....	12	00	
Whitestone, L. I.....	18	00	2274 81

## New Jersey.

Burlington—St. Mary's.....	28	82	
Elizabeth—Member of St. John's Ch.....	10	00	
Madison—Hoffman Miss Soc. of Loan-tico S. S.....	25	00	
Moorestown—Trinity.....	13	75	
Morristown—Ch. of the Redemption.....	16	91	
Vineland—Trinity.....	4	75	99 23

## Delaware.

Smyrna—St. Peter's.....	3	00	
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## Pennsylvania.

Columbia—St. Paul's.....	5	00	
Lancaster—Mrs. Ellen L. Bowman, Bibles and prayer.....	100	00	
Marcus Hook—St. Martin's.....	5	35	
Middlesex—All Saint's Mission.....	1	00	
Philadelphia—Parish Aid Society, Ch. of the Saviour.....	150	00	
" E. J. Lippencott.....	20	00	
Sharon—St. John's.....	2	78	
Towanda—Christ Ch.....	25	00	
Whitemarsh—St. Thomas.....	22	50	331 63

## Pittsburgh.

E. Liberty—Calvary.....	33	00	
Erie—St. Paul's.....	30	00	
Laceyville—St. Paul's.....	19	00	
Laurenceville—St. John's.....	14	19	
Meadville—Christ.....	25	00	
Pittsburgh—St. Andrew's Ch.....	100	00	
Titusville—St. James' Memorial Ch.....	30	00	251 19

## Maryland.

Cumberland—Emmanuel Parish.....	40	00	
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## District of Columbia.

Washington—Ch. of the Epipany.....	132	80	
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## Ohio.

Ashtabula—St. Peter's.....	12	55	
Collamer—St. Paul's.....	4	05	
Cleveland—St. Paul's, for Asylum at Memphis.....	61	50	
" St. Paul's S. S. class, "Lambs of the Flock," for Asylum at Memphis.....	5	00	
Evansville—St. Paul's.....	16	33	
Hudson—Christ Ch., for Asylum at Memphis.....	6	16	

Lockport—Christ.....	4	03	
Painesville—St. James'.....	50	00	
Urbana Parish.....	12	20	
Venice—Ch. of our Redeemer.....	10	00	
Wellsville—Ascension Parish.....	6	00	187 82

## Indiana.

Crawfordsville—St. John's.....	11	25	
Fort Wayne—Trinity.....	12	25	
Goshen—St. James'.....	7	65	
Lima—St. Mark's.....	4	00	
La Porte—Three members of St. Paul's S. S. Bible class.....	1	50	
Madison—Christ.....	11	00	
Vincennes—St. James'.....	6	00	53 65

## Illinois.

Manhattan—St. Paul's.....	4	60	
Waukegan—Christ.....	17	00	21 60

## Michigan.

Ann Arbor—St. Andrew's.....	28	40	
Bay City—Trinity Parish.....	9	50	
Detroit—Mariner's Free Ch.....	4	08	
Fairbault—Parish of Good Shepherd.....	25	50	
Homer—Christ.....	6	30	
Hastings—Emmanuel.....	5	75	
Niles—Trinity.....	20	00	
Monroe—Trinity.....	10	00	109 53

## Wisconsin.

Beloit—St. Paul's.....	7	30	
" A. S. M.....	15	00	
Delafield—St. John Chrysostom.....	3	20	
Fond du Lac—St. Paul's.....	12	55	
Geneva—Holy Communion.....	4	57	
Green Bay—Christ.....	35	75	
Janesville—Trinity.....	9	78	
Madison—Grace.....	20	00	
Menasha—St. Stephen's.....	1	50	
Milwaukee—St. Paul's.....	104	22	
Nashotah Lakes—St. Sylvanus Parish.....	20	00	
Neeah—Trinity.....	2	50	
Oconomowoc—Zion.....	10	38	
Oshkosh—Trinity.....	15	39	
Portage—St. John's.....	8	40	
Stevens Point—Ch. of the Intercessor.....	5	00	
Watertown—St. Paul's.....	7	50	283 04

## Minnesota.

Red Wing—Christ.....	20	00	
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## Iowa.

Burlington—Christ.....	15	00	
Cedar Rapids—Grace.....	10	00	
Davenport—Bishop's Ch.....	15	65	40 65

## West. New York.

Bainbridge—St. Peter's.....	7	75	
Buffalo—Mrs. R. H. Heywood.....	5	00	
Oneida Co—Augusta Parish.....	1	50	
" A friend.....	20	00	
Windsor—Zion.....	1	80	46 05

Amount acknowledged before.....	\$4,803 73	
Total.....	1,451 80	
	\$6,285 53	

The General Agent acknowledges the receipt of the following supplies from 11th November to 10th December, inclusive:—

## Rhode Island.

East Greenwich—Rev. S. Crane.....	box of books
Anonymous.....	3 barrels

## Pennsylvania Branch.

The President of the Pennsylvania Branch of the Freedman's Commission acknowledges the receipt of the following monies and supplies from December 1st to 14th.

Church of the Atonement, Philadelphia.....	\$130 00
St. Luke's Church, Philadelphia.....	151 00
A friend.....	5 00
	\$286 00

St. Andrew's Sunday-school.....	One box of children's Newspapers
Anonymous.....	One bundle of thick Clothing